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THE

WORKS

OF

AUGUSTUS M. TOPLADY, A.B.

LATE VICAR OF BROAD HEMBURY, DEVON.

NEW EDITION,

WITH AN ENLARGED MEMOIR OF THE AUTHOR

IN SIX VOLUMES.

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BIOGRAPHY.

SOME ACCOUNT OF MR. JOHN KNOX,

TRANSLATED CHIEFLY FROM THE LATIN OF MELCHIOR ADAMUS.

SCOTLAND had the honour of producing this great and eminent luminary; who became the principal instrument in God's hand, of effecting the reformation in that kingdom, at a time when papal darkness, ignorance, and superstition, had involved the whole nation in shades of deeper than Egyptian night. He was born at Gaffard, near Haddington, in the county of east Lothian, A. D. 1505; and received his academical education in the university of St. Andrew's, under the tutorage of the celebrated John Mair, or Major: and soon gave proof of the astonishing genius with which providence had endued him, by his swift and profound advances in all the walks of scholastic science. Having mastered these, he studied with great diligence, the writings of Austin, and of Jerom: which, running in a more simple and easy channel, moved him to forego the needless intricacies of the philosophic theology he had formerly imbibed; and to embrace that simplicity, with which both Christ and his apostles were content, and which they commended to their disciples. He soon perceived that these scholastic niceties when pushed to excess, are directly opposite to the genius of the gospel; and open the way, not to Christian knowledge, but to the endless mazes of sophistry and strife of words.

Coming acquainted with the famous Mr. George Wishart (afterwards martyred for the protestant faith), it pleased God so to bless the conversation of that holy man to Mr. Knox, that it issued in the effectual conversion of the latter: who, being very honest, and very courageous, published a confession of his faith, at Edinburgh, in which he boldly and clearly avowed the blessed principles of the reformation. The Romish bishops and clergy, alarmed at the open defection of so eminent a man, and who had taken priest's orders in their church but a few years before, endeavoured first to suppress his book, and then to seize the author himself. He was accordingly apprehended, and condemned to suffer death; but by the good providence of God, being set at liberty, he left his native country and retired to Berwick, from whence he proceeded to Newcastle, and then to Warwick; in all which places, he preached the gospel in its purity, with great zeal and unremitting labour, and with success equal to both; so that his name now became more public and diffused than ever.

Edward VI. was then king of England. The fame of Mr. Knox soon reached the ears of that excellent prince; who showed him no small favour and encouragement. His majesty first made him his own chaplain, and then licensed him as one of the six itinerant ministers, who were empowered to preach the gospel in all places throughout the kingdom. In process of time Edward offered him a bishopric; which, however, Mr. Knox declined to accept.

That hopeful and pious king dying, A. D. 1553, his sister Mary succeeded to the crown, whereby the reformation here, bade fair for being extinguished, almost as soon as lighted: many great and learned men, as well as others, being put to death; and those, who could, securing their lives by voluntary banishment. Among the latter, Knox was one;

who fled first to Francfort; and from thence to Geneva, the common asylum of distressed Christians. There he enjoyed the intimacy of Calvin, and spent his time chiefly in preaching, and comforting the afflicted exiles.

A. D. 1559, he returned into his own country; where he again preached the truth, with incredible power and success. Although the French faction was at that time very powerful in Scotland, and the devil's emissaries strove hard to ruin the protestant interest in that kingdom; yet Knox continued resolute, laborious, and undaunted as ever; solidly and unanswerably, both by his writings and from the pulpit, asserting, that Christ alone is the foundation of our acceptance with God, and his obedience the only meritorious cause of our justification. But as our Lord himself and his apostles underwent hatred, banishment, and persecution; so was Knox obliged to leave Edinburgh, and repair to St. Andrew's; whither when he came, he met with many adversaries.

About this time, viz. in the year 1572, in the month of August, such a scene opened in France, as scarce any history can parallel: I mean the massacre at Paris; where, beginning with admiral Coligni, it so raged against all who held the truth, without regard to age, sex, or quality, that it was truly said, there was more blood than wine spilt at that Thyestæan marriage.

This dreadful slaughter gave the deepest concern to Mr. Knox, as it did every where to all lovers of the gospel; and added fresh weight to his former sorrows. But shortly after, matters taking a more favourable turn in Edinburgh, many who had been banished thence, returned: and among the rest, Knox was invited back, by letters from the parliament. Thither, therefore, he came, accompanied by a great number of godly and learned men; and had not been there long, before he entered on his

ministerial office, and preached publicly to the people. But as his voice was rather low and weak, he could not be well heard by the prodigious multitudes that attended. On which, he besought the parliament to furnish him with a place more commodious: which being granted, he preached some sermons to the people on the sufferings of Christ, from the 26th of Matthew; often beseeching God, to take him home while he was in that exercise.

Still continuing unable to supply the cure of so large a church, especially as his body was much weakened and emaciated by study and fatigue, and the hardships he had formerly undergone; leave was given to the people of Edinburgh, to choose him such an assistant, as Knox and they should deem most capable and worthy, and to present him, when chosen, to the ecclesiastical synod, for their approbation and licence. By common consent, Mr. James Luson, of the university of Aberdeen, was the person pitched upon; and he was accordingly invited by letters from the city, and from Mr. Knox: who perceiving in himself that the time of his departure was at hand, among many arguments he made use of to quicken Luson's pace, said, in the postscript of one of his letters; "make haste my brother; else you will come too late to see me alive."

The good man being arrived at Edinburgh, and having preached several times in public, was on the 5th of November, 1572, declared by Knox, to be pastor of that church. In that assembly, Knox took occasion of preaching his last sermon, and of telling the people how many and great things God had done for him, and what deliverances he had wrought in his behalf; and likewise reminded them, with how much diligence and faithfulness he had preached the gospel to them: and congratulated the church of Edinburgh on the favour God showed them, by deputing so able a minister to succeed him; adding, at the same time, most fervent prayers for the tem-

poral and spiritual prosperity both of him and them; wishing them an abundant increase of grace, and a continual supply of the Holy Ghost. In conclusion, he blessed the people with greater liveliness than he had ever done before; i. e. with a more cheerful mind, though with a very feeble body.—Then he walked home, leaning on his stick, and accompanied by the greater part of the congregation. Thus he returned to his house, out of which he never after came alive.

The next day he was seized with a violent cough; breathing continually with more and more difficulty, until he breathed his last. When his friends advised him to send for some physicians, he smilingly consented: saying, "I would not either despise, or neglect ordinary means; but of this I am certain, that God will shortly put an end to my warfare below."

The day after, he ordered his servants to be paid their wages; whom at the same time he earnestly exhorted, "to walk in the fear of the Lord; and to live so, as became Christians educated in that family." His disorder growing worse and worse, he was forced to pretermit his ordinary method of reading; which used to be, every day, some chapters of the New Testament, and in the Old, particularly the Psalms; and some useful portion of ecclesiastical history. In the mean while, he requested his wife (Margaret Stewart, a devout woman, and a most affectionate partner of his faith and cares), and Richard Ballantine, his servant, who was always very dear to him for his remarkable piety, that they would take care to read to him, every day while he lived, the 17th chapter of St. John's gospel, one or other of the chapters of the epistle to the Ephesians, and the 53d chapter of Isaiah; which injunction they never once omitted.

He was always peculiarly fond of the book of Psalms, God having greatly blessed them to his soul.

With some select portions of those admirable compositions, he was much comforted in life, and strengthened in death.

The day following, he rose from his bed by seven o'clock; and being asked, "Why, when he was so weak and sick, he would not rather choose to rest himself?" He answered, "I have been this whole night taken up with the meditation of the resurrection of Jesus Christ my Lord; and would with joy get into the pulpit, that I might communicate to others, the comfort I have inwardly enjoyed from reflecting on that blessed subject." So intent was he on the work of the Lord, even to his last breath; and when, for want of strength, he could scarce be lifted out of bed by the assistance of two servants!

A few days after, he sent for all the ministers of the several churches in Edinburgh, to whom, being assembled round his bed, he thus addressed himself: "That day is now at hand, which I have so often and intensely longed for; in which, having finished my labours, and gone through my various sorrows, I shall be dissolved and be with Christ. And I appeal to God, whom I have served in the spirit in the gospel of his Son, that I have taught nothing but the true and solid doctrines of his word; having made this my main view, through the whole course of my ministry, to instruct the ignorant; to edify and comfort believers; lift up and confirm with the promises of grace, those who were weak, fearful, and doubting, through the fear of wrath and consciousness of sin; and to beat down haughty rebellious sinners with the threatenings and terrors of the Lord. And although many have frequently complained of my harshness in preaching, yet God knows, that I did not thus deal out thunders and severity, from hatred to the persons of any: though this I will acknowledge, that the sins in which they indulge themselves, were the objects of my keenest hatred and resentment; and, in my whole ministry,

this was my single aim, if I might by any means gain over their souls to the Lord. My motive for speaking freely and plainly whatever the Lord gave me to say, without respect of persons, was nothing but reverence to that God, who called me by his grace, and made me the dispenser of his divine mysteries; before whose tribunal I knew I must one day stand, to give account for my discharge of that embassy and commission wherewith he had invested me. Wherefore I profess, before God and his holy angels, that I have never knowingly adulterated his sacred word, held back any of his counsel from my people, studied to please men, or given way to my own or others corrupt affections or secular interest; but have faithfully expended the talents committed to me, for the good of the church over whom I was in the Lord. To the truth of this, my conscience beareth testimony, which is a comfort to me, notwithstanding the various slanders which some have made it their business to cast upon me. And do ye, my dearest brethren in the faith and labour of Jesus, persist in the everlasting truths of his gospel: look diligently to the flocks, with whose oversight God hath intrusted you; and which he hath redeemed to himself by the blood of his Son. And do you, my brother Luson, fight the good fight, and finish the work of God, to which you are called, with alacrity and faithfulness. May God shower down his blessing from on high, upon you and your several charges in this city! which, so long as they continue to hold fast those doctrines of truth which they have heard of me, the gates of hell shall never be able to prevail against. And beware of those, who have not only opposed the royal government, but even forsaken the truth which they once professed: against whom I denounce, that, unless they sincerely repent, and return to the good way which they have left, they shall one day miserably perish in soul and body. I would say more, but cannot, as I am scarce

able to draw my breath." With these words he dismissed them: and afterwards spoke in private to those who attended him, to admonish one Grange, on whom that judgment afterwards fell, which Knox had predicted. He was then visited by the chief nobility of the town, among whom was Lord Morton, afterwards viceroy of the kingdom, as also by some godly ladies of the first quality: none of whom he suffered to depart, without a word of comfort or exhortation, as their separate cases required.

Perceiving death to approach nearer and nearer, he gave orders for his coffin to be made: after which, he burst forth to this effect: "Lord Jesus, sweetest Saviour, into thy hands I commend my spirit. Look, I beseech thee, with favour, upon this church which thou hast redeemed, and restore peace to this afflicted commonwealth. Raise up pastors after thine own heart, who may take care of thy church; and grant that we may learn, as well from the blessings as from the chastisements of thy providence, to abhor sin, and love thee with full purpose of heart." Then, turning to those about him, he said, "O wait on the Lord with fear, and death will not be terrible: yea, blessed and holy will their death be, who are interested in the death of the Son of God." Being asked by an intimate friend, "whether he felt much pain?" he replied, "I cannot look upon that as pain which brings on the end of mortality and trouble, and is the beginning of life." Having then ordered those passages of scripture, abovementioned, to be distinctly read to him, he repeated the Lord's Prayer and the Apostles' Creed; enlarging, as he went on, most sweetly and spiritually, upon each of the separate petitions and articles, to the great comfort and edification of them that were by. Afterwards, lifting up his hands towards heaven, he cried out, "To thee, Lord, do I commit myself. Thou knowest how intense my pains are, but I do not complain: yea, Lord, if

such be thy will concerning me, I could be content to bear these pains for many years together: only do thou continue to enlighten my mind through Christ Jesus." He passed that night with more ease and complacency, than usual: the 15th chapter of 1 Cor. being frequently read to him, at his own desire: which being done, he would cry out, "O what sweet and heavenly consolations does my Lord afford me, from this blessed chapter!" But, when one of his eyes grew blind, and his speech began to fail, he cried, faintly, "Turn to the 17th of St. John, and read it carefully; for there I have cast my anchor." When that was read, he rested a little: but soon began to utter very heavy groans and deep sighs; so that the by-standers plainly perceived he was grappling with some very great temptation. There were, at this time, present in the room, one John Johnson, a holy man, and Robert Campbell, a great friend to the gospel, Mrs. Knox, and others; who, observing his agonies, thought him to be in the pains of death. At length, however, contrary to their expectation, he recovered, like one awaked from sleep: and, being asked how he did, answered, "Many have been my conflicts with satan, in the course of my frail life, and many the assaults which I have sustained: but that roaring lion never beset me so furiously and forcibly as now. Often has he set my sins in array before me; often has he tempted me to despair, and often strove to ensnare me with the enticements of the world: but, I being enabled to hew his snares in pieces with the sword of the Spirit, which is the word of God, he was not able to prevail against me. But now he has found out a new way. That crafty serpent has endeavoured to persuade me, that, because I have faithfully and successfully discharged my ministerial office, I am on that account deserving of eternal life and an happy immortality. But God was pleased to make me triumphant over this temptation also, by powerfully

suggesting to my memory those texts, What hast thou, that thou didst not receive? And, by the grace of God, I am what I am: and, Not I, but the grace of God which was with me: and others, with which I foiled the enemy, and quenched his fiery darts. I thank my God, therefore, through Christ, who has vouchsafed me the victory; and I have a certain persuasion in my own breast, that satan shall not be permitted to return, or molest me any more, in my passage to glory: but that I shall, without any pain of body, or agony of soul, sweetly and peacefully exchange this wretched life for that blessed and immortal one, which is through Christ Jesus." Then evening prayers were said; and being asked, whether he could hear them distinctly? he answered, "Would to God you all heard with such ears, and perceived with the same mind, as I am enabled to do! And now, Lord Jesus, receive my spirit." Whereupon certain symptoms of immediate death appearing, he was desired to give some sign, whereby they might know, that he died in the stedfast belief and enjoyment of those gospel truths, which he had taught when living; and, likewise, of his comfortable assurance of a blissful immortality through Christ. On which, as if he had received fresh strength, he triumphantly lifted up his hand toward heaven, and continued waving it for a considerable time; and then quietly departed to the rest which remaineth for the people of God, on Nov. 24, 1572, about eleven o'clock at night.

LIFE*

OF

MR. FOX, THE MARTYROLOGIST.

Mr. John Fox was born at Boston, in Lincolnshire, A. D. 1517; the very year when Luther began the reformation in Germany.

His father died when he was very young; and his mother marrying again, he came under the tutelage of a father-in-law: with whom he dwelt until the age of sixteen, at which time he was entered of Brasen Nose College, Oxford; and was chamber fellow with the celebrated Dr. Alexander Nowel, afterwards dean of St. Paul's. Mr. Fox plied his academical studies with equal assiduity, improvement, and applause. In 1538, he took the degree of Bachelor in Arts; and that of Master in 1543. The same year, he was elected Fellow of Magdalen College.

When he first removed to the university, and for some time after, he was strongly attached to the heresies and superstitions of popery. To his zeal for these, he added a life strictly regular and moral: and, laughing at the idea of justification by faith in the imputed righteousness of Christ, thought himself sufficiently safe in the imaginary merit of his own self-denial, penances, alms-deeds and compliances with the rites of the church.

But he was a chosen vessel; and, therefore, divine grace would not let him remain a pharisee. Through the effectual breathings of God's holy Spirit, his stu-

* Biogr. Britannica.

dies were over-ruled, not only to the abundant advantage of posterity at large; but, also, to the endless benefit of his own soul in particular. His indefatigable and profound researches, into ecclesiastical history, and the writings of the primitive fathers; and, above all, his thorough acquaintance with the holy scripture, in its original languages; became the means of convincing him, to what an immense distance the Romish church has departed, from the faith, practice, and spirit of Christianity.

In order to make himself a yet more competent judge of the controversies, then in debate between protestants and papists, he searched, with indefatigable assiduity, into the ancient and modern history of the church. Here he learnt at what periods, and by what means, the religion of Christ flourished; and by what errors it began to decline. He considered the causes, and weighed the importance, of those various dissensions, which had, from time to time, obtained in the professing world: and quickly perceived, that, in every age, the mistakes, follies, and vices of mankind, are more similar in their nature, operations, and effects, than is generally imagined. What is the far greater part of civil and ecclesiastical history, but a register of the weakness and wickedness which divide almost the whole human race between them?

With such zeal and industry did Mr. Fox apply himself to these inquiries, that, before he was thirty years of age, he had read over all the Greek and all the Latin fathers; all the scholastic writers; together with the acts of all the councils: and, moreover, made himself master of the Hebrew language. But, from this strict and severe application, by night as well as by day; from forsaking his old popish friends, and courting the most sequestered retirement; from the dubious and hesitating manner, in which, when he could not avoid being in company, he spoke of religious subjects; and,

above all, from his sparing attendance on the public worship of the church, which he had before been remarkable for strictly and constantly frequenting; arose the first surmises of his being alienated from the reigning superstitions, and infected with (what the bigotted Romanists had either the ignorance or the insolence to term) the "new heresies."

Thus, even the humble and benevolent Mr. Fox was not without his enemies; who narrowly watched his conduct, and waited for an opportunity to injure him. His singular openness and sincerity did not long leave them at a loss for ways or means. Snares were laid for him, and his generous honesty betrayed him into them. A moderate portion of dissimulation (commonly called, prudence and circumspection) would perhaps have secured him a while, from the machinations of his adversaries. But he chose rather to suffer affliction with the people, and for the cause of God, than to enjoy the pleasures of sin for a season: mindful of that decisive and alarming declaration, Whosoever is ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels. Through grace, our author determined to venture the loss of all things, for Christ's sake: in consequence of which, he openly professed the gospel, and was publicly accused of heresy. His college passed judgment on him, as an heretic convicted; and, presently after, he saw himself expelled from the university. His enemies maintained, that he was favourably dealt with by that sentence; and might think himself happily off, to incur expulsion instead of death.

Mr. Fox's troubles sat the heavier on him, as they lost him the countenance and good offices of his friends, who were afraid to assist and protect a person condemned for a capital offence. His father-

in-law, particularly, seized this opportunity to withhold from Mr. Fox the estate which his own father had left him: thinking, that he who stood in danger of the law himself, would with difficulty find relief by legal methods.

Being thus forsaken and oppressed, he was reduced to great straights: when God raised him up an unexpected patron in sir Thomas Lucy, of Warwickshire; who received him into his house, and made him tutor to his children. Here he married a citizen's daughter of Coventry; and continued in sir Thomas' family, until his pupils were grown up: after which, he with some difficulty, procured entertainment with his wife's father at Coventry; from whence, a few years before the death of Henry VIII. he removed to London.

For a considerable time after his arrival in the capital, being without employment or preferment, he was again reduced to extreme want. But the Lord's good providence relieved him at length, in the following extraordinary manner. As he was sitting one day in St. Paul's church, his eyes hollow, his countenance wan and pale, and his whole body emaciated (or rather, within a little of being literally starved to death); a person whom he never remembered to have seen before, came and sat down by him: and accosting him familiarly, put a respectable sum of money into his hand, saying, Be of good comfort Mr. Fox; take care of yourself, and use all means to preserve your life: for, depend upon it, God will, in a few days give you a better prospect, and more certain means of subsistence. He afterwards used his utmost endeavours to find out the person, by whose bounty he had been so seasonably relieved: but he was never able to gain any discovery. However, the prediction was fulfilled: for, within three days from that memorable incident, he was taken into the duchess of Richmond's family, to be tutor to her nephew the earl of Surrey's chil-

dren, who (on the imprisonment of the earl, and of his father the duke of Norfolk, in the Tower) were committed to the care of the duchess for education.

Mr. Fox lived with this family at Ryegate, in Surrey, during the latter part of Henry VIII's reign, the five years' reign of king Edward VI. and part of queen Mary's. Gardiner, the bloody bishop of Winchester, in whose diocese this good man so long lived, would have soon brought him to the shambles, had he not been protected by one of his noble pupils, then duke of Norfolk. Gardiner always hated Mr. Fox (who it is said was the first person that ventured to preach the gospel at Ryegate); and saw with deep concern, the heir of one of the noblest families in the kingdom, trained up in attachment to protestantism, under Mr. Fox's influence. The prelate, therefore, formed various designs against the safety of the latter; and sought, by many artifices and stratagems, to work his ruin. The holy man, who was no less suspicious of the bishop, than the bishop was of him, found himself obliged in prudence (though much against the duke's inclination, who loved and revered him as a father) to quit his native land, and seek shelter abroad. His grace of Norfolk, perceiving that no arguments nor intreaties could induce his honoured tutor to remain in England, took care to provide him with every accommodation requisite for his voyage. Mr. Fox, accordingly set sail from Ipswich haven; accompanied by his wife, who was then pregnant, and by several other persons, who were leaving their country on a religious account. The vessel had not been very long at sea, ere a storm arose; which, the next day, drove them back into the port from whence they had set out. Having, with great difficulty and danger, reached the land, Mr. Fox was saluted with indubitable information, that bishop Gardiner had issued a warrant for apprehending him, and was causing the most diligent search to be made after

him. On this, he made interest with the master of the ship to put to sea again without delay; though at evident hazard of their lives, as the tempest had not yet subsided. Through God's goodness, however, they all arrived in two days at Nieuport in Flanders: from whence Mr. Fox and his company travelled to Antwerp and Franckford; and so to Basil, in Switzerland, whither great numbers of the English resorted in those times of domestic persecution.

The city of Basil was then one of the most famous in Europe for printing: and many of the learned refugees who retired thither, got their subsistence by revising and correcting the press. To this employment, Mr. Fox betook himself: and it was here that he laid the first plan of his inestimable history and martyrology, intitled, Acts and Monuments of the Church.

Queen Mary the bloody died in the month of November, 1558. And, the day before she died in England, Mr. Fox, in a sermon then preached by him at Basil, publicly and positively predicted, that the day then next ensuing would be the last of her life. An event, so circumstantially foretold by one at such a distance from the place of Mary's residence; and so punctually accomplished, by the hand of divine providence; could only be made known to the predictor, by revelation from God.

Elizabeth's accession encouraged Mr. Fox to return home: where, on his arrival, he still found a faithful and serviceable friend, in his late pupil the duke of Norfolk; who hospitably and nobly entertained him, at his manor of Christ church, in London, until his [i. e. until the duke's] death: from which latter period, Mr. Fox inherited a pension, bequeathed to him by his deceased benefactor, and ratified by his son the earl of Suffolk.

Nor did the good man's successes stop here. On being recommended to the queen, by her secretary of

state, the great Cecil; her majesty gave him the prebendary of Shipton, in the cathedral of Salisbury: which was, in a manner, forced upon him; for he brought himself with difficulty to accept of it. The truth is, that, wise and holy and learned as Mr. Fox unquestionably was, he entertained some needless doubts, concerning the lawfulness of subscribing to the ecclesiastical canons: a requisition, which, in his idea, he considered as an infringement of protestant liberty. Through this extreme scrupulousness, he excluded himself from rising to those dignities and promotions in the church, to which his uncommon merit, as a scholar and a divine, eminently entitled him; and to which he would most certainly have risen, but for the cause now assigned. His friends were many, great, and powerful: as sir Francis Walsingham, sir Francis Drake, sir Thomas Gresham, sir Drue Drury, archbishop Grindal, bishop Aylmer, bishop Parkhurst, &c.; who would have been the instruments of raising him to very considerable preferments, had not his unaccountable coolness toward the canons and ceremonies of the church of England, restrained him from accepting any of her capital emoluments. While, however, we wonder at his prejudices; we cannot but revere him for his honesty, and for his extreme tenderness of conscience.—Dr. Fuller tells us, that archbishop Parker summoned him to subscribe; in hope, "that the general reputation of his piety might give the greater countenance to conformity." But, instead of complying with the command, Mr. Fox pulled out of his pocket the New Testament, in Greek; and, holding it up, said, To this will I subscribe. And, when a subscription to the canons was required of him, he refused; saying, I have nothing in the church, but a prebend at Salisbury: and, if you take it away from me, much good may it do you. But he was permitted to retain it until his death: such respect did the bishops (who had,

most of them been his fellow exiles abroad) bear to his age, parts and labours.

Yet, let it be rememered, that, notwithstanding his acknowledged moderation in point of thorough conformity; he was still a declared enemy to the heats and violences of rigid puritanism. "I cannot but wonder," said he, in a letter to a bishop, "at that turbulent genius, which inspires those factious puritans.—Were I one, who, like them, would be violently outrageous against bishops and archbishops; or join myself with them, i. e. become mad, as they are; I had not met with severe treatment [at their hands]. But because, quite different from them, I have chosen the side of modesty and public tranquillity; the hatred, which they have long conceived against me, is at last grown to this degree of bitterness.—Your prudence is not ignorant, how much the Christian religion suffered, formerly, by the dissimulation and hypocrisy of the monks. At present, in these men, I know not what new sort of monks seems to revive; so much more pernicious than the former, as with more subtle artifices of deceiving, and under pretence of perfection, like stage-players who only act a part, they conceal a more dangerous poison: who, while they require every thing to be formed according to their own strict discipline, will not desist until they have brought all things into Jewish bondage *."

Thus thought, and thus wrote this admirable divine! this friend to men of all parties, but a slave to no party of men!

How benevolently disposed this great and good man was, even toward those who differed the most widely from him in religious principles, appears,

* The occasion, on which this letter was written; and the whole of the letter itself, in its original Latin; are extant in Fuller's Church Hist. b. ix. p. 106.—For a summary of it in English, see Biographia Britannica, vol. iii. p. 2021.

among many other instances, from the Latin letter, which he wrote to queen Elizabeth, A. D. 1575, to dissuade her majesty from putting to death * two anabaptists, who had been condemned to the fire. Fuller has preserved the whole of this masterly and truly Christian address. The substance of it was as follows: that "To punish with the flames, the bodies of those who err rather from blindness than obstinacy of will, is cruel, and more suitable to the example of the Romish church, than to the mildness of the gospel. I do not" (added he) "write thus, from any bias to the indulgence of error; but from a regard to the lives of men, as being myself a man: and in hope, that the offending parties may have opportunity to repent of and retract their mistakes." He earnestly beseeches her majesty, "to spare the lives of these miserable men; or, at least, soften their mode of punishment: as to banish them, or commit them to per-

* "On Easter-day was disclosed a congregation of Dutch anabaptists, without Aldgate, in London: whereof seven and twenty were taken and imprisoned; and four bearing faggots at Paul's Cross, solemnly recanted their dangerous opinions. Next month, one Dutchman, and ten women, were condemned, of whom one woman was converted to renounce her errors; eight were banished the land; two so obstinate, that command was issued out for their burning in Smithfield."——Fuller's Ch. Hist. b. ix. p. 204.

This shocking and unjustifiable persecution, could not but reflect deep disgrace on the protestant name. The two unhappy victims were burned, according to their sentence, July 22, 1575. They were both Dutchmen, and, as we are informed by Stow, "died in great horror, with roaring and crying." (Chronicle, p. 680.)—Strype says, their names were, John Wielmacker, and Hendrick Ter Woort; and that they suffered, after an imprisonment of sixteen weeks. Much interest was made in their behalf, by the Dutch congregation settled in London; but the privy council would not spare them: (Strype's Annals, vol. ii. p. 380). It was eminently humane, in their countrymen here, to importune the government so earnestly in their favour: especially, when we recollect, that the intercessors were Calvinists, and that the sufferers added, to their other heresies, the maintenance of free-will, perfection, justification by works, and falling from grace; which, however, was infinitely far from warranting the sanguinary rigour with which they were treated.

petual imprisonment, &c. but, at all events, not to rekindle the Smithfield fires, which, through her goodness and care, had been so long extinguished. If this could not be granted, at least to allow them a month or two, in order that endeavours might be used, to reclaim them from their errors, and thereby to prevent the destruction of their souls, as well as of their bodies."——Mr. Fox (says Fuller) was very loath, that Smithfield, formerly consecrated with martyrs' ashes, should now be profaned with those of heretics: and was desirous, that the papists might enjoy their own monopoly of cruelty, in burning condemned persons. But, though queen Elizabeth constantly called him, "her father Fox;" yet, herein, was she no dutiful daughter: for she gave him a flat denial, as to the saving of their lives; if, after a month's reprieve, and conference with divines, they would not recant their heresies. It is not a little surprising, that so holy and so candid a man, as Dr. Fuller, should endeavour to palliate, if not to justify, the extreme malignity, which brought those two Dutchmen to the stake. "Damnable," says this historian, "were their impieties; and the queen was necessitated to this severity: who, having formerly punished some traitors, if now sparing these blasphemers, the world would condemn her; as being more earnest, in asserting her own safety, than God's honour." A wretched excuse this, for wilful and deliberate murder! It reminds us of Melancthon's cruelty (falsely fathered on Calvin), in pressing the magistrates of Geneva, to burn the heretic Servetus.—The answer of a popish princess on a similar occasion, did more honour to humanity. This lady (who is still living) was solicited, by some Romish ecclesiastics, to concur with them, in bringing a supposed heretic to the flames. "Is it not true," said she, "that heretics burn for ever in hell-fire?" Without doubt, answered the priests. "It would be too severe then," added she, "to burn them in both worlds. Since they are devoted

to endless misery hereafter; it is but justice to let them live unmolested here."

Hitherto, Dr. Fuller, and the Biographia Britannica, have been our chief guides, in the present account of the truly apostolic Mr. Fox. For what we have further to add, we shall be principally indebted to the learned, faithful, and laborious Mr. Clark*. While Mr. Fox was in exile, at Basil, during the prevalence of popery in England; he, one day, in a sermon which he preached before his afflicted countrymen in that city, positively assured them, "That the time was now come, for their safe and happy return home: and that he told them this comfortable news, by express command from God." Several ministers who were present, took occasion afterwards, to reprove him with a degree of asperity, for publicly declaring, what they took to be the premature flights of his own fancy and conjecture. But they soon altered their opinion, when authentic intelligence arrived, that queen Mary the bloody was actually dead.

On his re-settlement here, he set himself to revise and enlarge his admirable Martyrology. With prodigious pains, and constant study, he finished that elaborate work in eleven years. For the sake of greater correctness, he never employed any amanuensis; but wrote every line of this vast book with his own hand, and searched and transcribed all the records and original papers himself. But, by such excessive toil, leaving no part of his time free from study, nor affording himself either the repose or recreations which nature required; his health was so reduced, and his person became so emaciated and altered, that such of his friends and relations as only conversed with him occasionally, could not recollect him at sight. Yet, though he grew daily more lean, withered, and exhausted; his hard studies

* See the first volume of his "Marrow of Ecclesiastical History," p. 382, 383.

went on as briskly as ever, nor would he be persuaded to lessen his accustomed labours.—The papists, foreseeing how extremely detrimental his history of their errors and cruelties would prove to their cause, exerted their whole art and strength to lessen the reputation of his work. This malice of theirs was of signal service, both to Mr. Fox himself, and to the church of God at large; as it eventually made his book more intrinsically valuable, by inducing him to weigh with the most exact and scrupulous attention, the certainty of the facts he recorded, and the validity of the authorities from whence he drew his informations.

Having long served both the church and the world, by his ministry, by his pen, and by the unsullied lustre of a beneficent, useful, and holy life; he comfortably resigned his soul to Christ, on the 18th of April, 1587. The Lord had given him a foresight of his departure: and so fully persuaded was he, that the time was just at hand, when he should quit the body, that (probably to enjoy unmolested communion with God, and to have no worldly interruptions in his last hours), he purposely sent his two sons from home, though he loved them with great tenderness; and, before they returned, his spirit, as he had foreseen would be the case, was flown to heaven. He was interred in the chancel of St. Giles', Cripplegate; of which parish he had been in the beginning of Elizabeth's reign, for some time vicar.

Mr. Strype * says, that a very fair marble stone, fixed in the south wall of that chancel, was presently after erected to his memory, with the following inscription:

* See his edition of Stow's Survey of London, part iii. p. 83.

CHRISTO S. S.

JOHANNI FOXO,

Ecclesiæ Anglicanæ Martyrologo fidelissimo,
Antiquitatis historicæ indagatori sagacissimo,
Evangelicæ veritatis propugnatori acerrimo,
Thaumaturgo admirabili:
Qui Martyres Marianos, tanquam phœnices, ex cineribus redivivos præstitit.
Patri suo, omni pietatis officio imprimis colendo,
Samuel Foxus,
Illius primogenitus
Hoc monumentum posuit,
Non sine lacrymis.
Obiit die 18 mens. April. An. Dom. 1587.
Jam septuagenarius.

VITA VITÆ MORTALIS EST, SPES VITÆ IMMORTALIS.

Fuller acquaints us, that Mr. Fox foretold the destruction of, what was madly styled by the pope and Spaniards, the Invincible Armada. "The story," says that historian, "is true, though Mr. Fox survived not to see the performance of his own prediction.——His dear friend, Dr. Laurence Humfrey, may be said to have died with him (though his languishing life lasted a year longer); so great was his grief to be parted from his fellow colleague, bred together in Oxford, and banished together into Germany *."

Among the graces for which our matchless martyrologist was eminent, shone his extensive (some would almost term it profuse) liberality to the poor. He was so bountiful to them while he lived, that he had no ready money to leave to them at his death. His love to his Saviour was such, that he could never refuse giving to any, who asked him for relief in the name of Jesus; or, for Christ's sake. A friend once enquiring of him, "whether

* Fuller, ubi. sup. 187.

he recollected a certain poor man, whom he used to relieve?" He answered, Yes, I remember him well: and I willingly forget lords and ladies, to remember such as he.

His ability in comforting afflicted consciences, was very peculiar. No wonder, therefore, that his house was frequented by persons of all ranks, from noblemen, down to the poorest of the flock; who were labouring under soul distresses.

His time was divided between study, preaching, praying, spiritual conference, and visiting the sick and afflicted. His principal hours for intercourse with God in secret prayer, were during the night season: at which times of holy retirement, he has been heard to agonize with God, and to mingle his supplications with groanings which could not be uttered.

He was distinguished by a deep and settled contempt of earthly things: more especially, of pleasures, amusements, wealth, and honours. Hence, he abstracted himself as much as he possibly could, from all friendship, society, and connection with the great and noble of this world. The money which was sometimes offered him by rich men, he accepted; but the poor were as sure to have it, as ever he received it.

On various occasions, he more than seemed to speak by a spirit of prophecy. Many things did he foretel when comforting the distressed, and when terrifying the obstinate and obdurate.

Lady Anne Henage lying sick of a violent fever, and the physicians deeming it mortal, Mr. Fox was sent for to be her spiritual assistant in her last moments. After prayer and religious conversation, he told her, that she had done right in preparing for eternity; but that, nevertheless, she was not to die of that sickness. A knight, her son-in-law, taking him aside soon after, said to him, "Mr. Fox, you acted wrongly, in disconcerting my mother's mind

with hopes of life, when the physicians have pronounced her past recovery."—I have said no more, answered the good man, than God commanded me: for it is his pleasure that she shall not die but live. And the event was, as he foretold.

Going one day to see the earl of Arundel, son to the duke of Norfolk, at his lordship's house in the Strand, London; on his coming away, the earl walked with him down his garden to the Thames side, where he was to take boat. The weather being very stormy, and the water extremely rough, the earl advised him not to venture himself on the river. Mr. Fox's answer was very remarkable; and makes us feel a wish to know the particular subject of their preceding conversation: My lord, let these waters so deal with me, as I have in truth and sincerity delivered to you all that I have spoken. On saying these words, he entered the boat; and, very shortly afterwards, the wind ceased, and the river ran with a smooth and gentle current.

There have been macaronies in all ages. One of Mr. Fox's sons had a great desire to travel beyond sea, from which his father could by no means dissuade him. After a tour of several years, he returned home; and presented himself to the good old man, in a fantastical, outlandish habit. Who are you? said Mr. Fox.—"Sir, I am your son Samuel."—To which his reply was: O my son, who has taught thee to make thyself so ridiculous? This reproof seems to have been attended with good effect: for the giddy youth proved afterwards, a serious, devout, learned, and respectable man. In 1610, he wrote the life of his father, prefixed to his Martyrology; and at length died, full of years and of good works *.

* See more of him in Strype's Annals, vol. iii. p. 505.—As also of Simeon his youngest brother, ibid. p. 506. Mr. Strype terms both these surviving sons of Mr. John Fox, "well deserving men, bred up to learning, and of note in their times."

A very singular incident, of which Mr. John Fox himself was eye-witness, shall conclude this summary of his life and character. He it was, who had that memorable interview with Mrs. Honeywood, mentioned by so many authors of that age. The concern of this pious lady for the salvation of her soul was so great; her doubts and fears so very distressing; and her sorrow of mind so grievous; that she sunk into utter despair: which had such an effect on her bodily health, as brought her to death's door, and kept her in a gradual consumption for almost twenty years. In vain did physicians administer their medical assistances; for her disease, which originated from a spiritual cause, required a supernatural remedy. There was but one physician, whose power and skill could reach her case: even he who healeth those that are broken in heart, and giveth medicine to heal their sickness.—In vain did the ablest and most evangelical ministers preach to her the comforts of the gospel; and labour to persuade her of the willingness and certainty, wherewith Christ receives every coming sinner. The holy Spirit alone could preach to her heart with efficacy; and he had not yet vouchsafed, in all those years, to rise upon her soul. At length, Mr. Fox was sent for; who, on his arrival, found a most mournful family, and the mistress of it the deepest mourner among them all. The holy man prayed with her; and then reminded her of what the faithful God had promised, and of what Christ had done and suffered for her soul. But even this was to no purpose: for still she could not believe, that the gospel promises and the merits of Jesus belonged to her.—— Mr. Fox, not in the least discouraged, went on; and to the wonder of those about her, expressed himself to the following effect: You will not only recover of your bodily disease, but also live to an exceeding great age; and, which is yet better, you are interested in Christ, and will go to heaven when you

die. Looking earnestly at him as he spake these words, she answered with much emotion, impossible! I shall as surely be damned, as this glass will break: and immediately dashed a Venice glass (which she was holding in her hand), with much force against the wall. The glass fell first on a chest, and then upon the ground; but was neither broken, nor so much as cracked *. The event proved, that Mr. Fox did not prophesy by the spirit of error. Mrs. Honeywood was then sixty years old; and lived in much comfort and felicity, until she was upwards of ninety, and could reckon above three hundred and sixty persons descended from herself.

* Fuller, in his Worthies of England (Kent, p. 86), says, that though this circumstance was little short of miraculous, still Mrs. Honeywood took no comfort from it; but "continued a great time after, in her former disconsolate condition, without any amendment, until God, who findeth out the fittest minutes for his own mercies, suddenly shot comfort, like lightning into her soul; so that she led the remainder of her life in spiritual gladness. This she herself told to the reverend father, Thomas Morton, bishop of Durham, from whose mouth I have received this relation.———In the days of queen Mary she used to visit the prisons, and to comfort and relieve the confessors therein. She was present at the burning of Mr. Bradford, in Smithfield, and resolved to see the end of his sufferings; though, so great was the press of people, that her shoes were trodden off, and she forced thereby to go barefoot from Smithfield to St. Martin's, before she could furnish herself with a new pair for her money. She died the eleventh of May, 1620; in the ninety-third year of her age, and in the forty-fourth year of her widowhood."

THE * LIFE OF DR. JEWEL,

BISHOP OF SALISBURY.

We learn from Dr. Fuller, that this great prelate was a native of Devonshire: "John Jewel, bearing the Christian name of his father, grandfather, and great-grandfather, was born at Buden [or Bowden, of which estate his ancestors had then been near two hundred years in possession], in the parish of Berynarber, near Ilfracombe, in that county. His mother's surname was Bellamy; who, with her husband, happily lived fifty years in holy wedlock: and, at their deaths, left ten children behind them.

"Concerning our bishop, it may be said, 'nomen, omen.' Jewel was his name, and precious were his virtues. So that, if the like ambition led us Englishmen as doth foreigners, specially to render our surnames in Greek or Latin, he may be termed Johannes Gemma, on better account than Gemma Frisius entitled himself thereunto."

He was chiefly bred in the school of Barnstaple: where John Harding, afterwards his popish antagonist, was his school-fellow. At thirteen years old, he was admitted into Merton college, Oxford; under the tuition of Dr. John Parkhurst, afterwards the ingenious and evangelical bishop of Norwich. Such was his sedulity (rising always at four in the

* Fuller's Worthies, and his Ecclesiastical History.——Clark's Lives.——Biographia Britannica, &c.

morning, and not going to rest until ten at night), that he was never punished for any one of his exercises, and but once for absence from chapel. Hence he was removed to Corpus Christi College, where he proved an excellent poet, linguist, and orator.—Such was his memory, that he could repeat all Horace by heart; and gave many other surprising proofs of quickness and retention.

During his residence at the university, after the accession of king Edward VI. he was happy in the friendship of that holy and learned reformer, doctor Peter Martyr. "Having touched at all human arts," says Fuller, "he landed at divinity; being much assisted by Peter Martyr, the king's professor therein. St. Jerom tells us, that so great was the intimacy between Pamphilius, that worthy priest and martyr, and Eusebius, the bishop of Cæsaræa; ut ab uno alter nomen acceperat, that they were mutually surnamed, the one from the other, Pamphilius Eusebii, and Eusebius Pamphilii. No less the unity of affections between these two; who accordingly might have been called, Martyr's Jewel, and Jewel's Martyr; as seldom in body, and never in mind asunder."

Having been chosen * Humanity-Lecturer, in preference to many of his seniors, he acquitted himself with such brightness and ability, that his tutor, Dr. Parkhurst, honoured him with the following complimentary epigram:

Olim discipulus mihi, care Juelle, fuisti:
Nunc ero discipulus, te renuente, tuus.

Amidst all his attainments in learning, such were his fervour of devotion, sanctity of life, and affa-

* Humanity, in college language, is a term that implies and comprehends the knowledge of the Greek and Latin tongues; together with rhetoric, poetry, grammar, and history, both ancient and modern.

bility of behaviour, that he was admired, and almost loved, by the bitterest enemies of the protestant faith; insomuch that (in Henry VIIIth's reign) the dean of his college, who was a fierce and bigotted papist, would sometimes say to him, "I should love thee, Jewel, if thou was not a Zuinglian. In thy faith thou art an heretic; but, surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran." Much the same with what the persecuting heathens would frequently say of believers in Christ; bonus homo, sed Christianus; i. e. such an one is a good man, but he is a Christian.

A little before the death of Henry VIII. Mr. Jewel took his Master of Arts degree; and when good king Edward wore the crown, he became a most celebrated and shining ornament of the church of England. His principal fault was, that of being too hard a student. By this he greatly emaciated his body, and impaired his health. His diet was extremely simple and sparing; and his incessant fatigues of mind bade fair to sink him, much sooner to the grave, than in reality they did. The tolerably advanced age, to which he attained, is one proof among millions, that the same absolute providence which registers our hairs, has also determined the number of our days.

Retiring once to Witney, on account of an epidemic sickness which raged at Oxford, our future bishop pursued his studies with such assiduity, that, neglecting to supply himself with necessary accommodations, he contracted so violent a cold, as fixed a lameness in one of his legs, from which he was never exempt to his dying day.

Being presented to the rectory of Sunningwell, in Berkshire, he performed his own duty at that church, every other Lord's day, by preaching and catechising in person. On the alternate Sundays, he preached and expounded at Oxford, with much credit to himself, and much usefulness to others.

Thus happily, and honourably, he went on, until king Edward VI. (of whom the world was not worthy) was transplanted to heaven, and Mary succeeded to the English throne. On that sad occasion, none had more reason to be apprehensive of danger than Mr. Jewel, whom God had made so zealous and so distinguished an instrument of diffusing the doctrines of grace, in opposition to the Arminian, (or as they were then called) the pelagian tenets of popery. His enemies immediately laid a snare for him, by choosing him to draw up a congratulatory letter to the new queen, in the name of the university; well knowing, that if he refused the task, he would expose himself to the imputation of disloyalty; and if he consented, he would give great offence to the protestants throughout England. Aware of the dilemma to which he was reduced, he extricated himself from this artful trap, by discreetly penning the letter in such general terms, as satisfied the court, and yet gave no umbrage to the favourers of the gospel. "Indeed," says Fuller, "all, as yet, were confident, that the queen would maintain the protestant religion, according to her solemn promise to the gentry of Norfolk and Suffolk; though (she being composed of courtship and popery) this her unperformed promise was the first court holy water, which she sprinkled among the people. And, because every one was counted a truant in popery who did not outrun the law; Dr. Tresham, an active papist, and a van-currier before authority, repaired the great bell at Christ-church, which he new named, and * baptized Mary. While Mr. Jewel was reading the letter he had penned, to Dr. Tresham, for his approbation thereof; presently that bell tolled to mass, and Tresham, breaking off his attention to what was written, exclaimed, in a zealous ecstacy,

* It is customary in the church of Rome, to baptize bells, and name them after some reputed saint.

O sweet Mary! how musically, how melodiously, doth she sound! This bell then rung the knell for that time, to the truth in Oxford; thenceforward filled with protestant tears and popish triumphs."

Shortly after, Mr. Jewel, for refusing to be present at the celebration of mass, was driven from his college (of Corpus Christi), and forced to quit his fellowship. For a while he lay hid at Broadgates hall (now Pembroke college); where his friends and scholars privately repaired to him; and in the learned and religious knowledge which he communicated to them, they received more than compensation for the dangerous risk they ran in venturing to visit him. Among his pupils, was a Mr. Edward Year, an ingenious person, and zealously attached to the gospel. This gentleman wrote two poems, one in Latin, and the other in English, ridiculing the superstitions of papal worship, and prophesying the return of the reformation. These verses coming into the hands of Mr. Welsh, who was at that time censor of Corpus Christi college, so provoked him, that he punished the author, by literally whipping him with great severity; giving him a lash for each verse, amounting to about eighty in the whole. The poet (a sample of whose performance is preserved in Fuller's Church History), probably thought himself well off to escape with a flogging, instead of being roasted alive.

Mr. Jewel had not been long in his concealment, when he was discovered by some popish spies; which was followed by an event, that was matter of subsequent humiliation to him as long as he lived. The apostle Peter, and the excellent archbishop Cranmer, though they loved Christ with deep and undissembled affection, yet were unhappily induced to deny him, in a day of trouble and of rebuke and blasphemy. Take the account of our author's temporary defection, in the words of the valuable historian last quoted. "Being by the violence of popish in-

quisitors, assaulted on a sudden, to subscribe [to some errors of their church], he * took a pen in his hand, and said, smiling, have you a mind to see how well I can write? and thereupon under-writ their opinions. Thus the most orient jewel on earth hath some flaws therein. To conceal this his fault, had been partiality; to excuse it, flattery; to defend it, impiety; to insult over him, cruelty; to pity him, charity; to admire God in permitting him, true devotion; to be wary of ourselves on the like occasion, Christian discretion.

"Such as go out, when God openeth them a door to escape, do peaceably depart. But such as break out at the window, either stick in the passage, or bruise themselves by falling down on the outside. Jewel may be an instance hereof; whose cowardly compliance made his foes no fewer without him, and one the more (a guilty conscience) within him. The papists neither loved, nor honoured, nor trusted him, any whit the more for this his subscription; which they conceived not cordial, but forced from him by his fear. Yea, thereby he gained not any degree of more safety; and his life being way-laid for, with great difficulty he got over into Germany."

For Dr. † Martial, dean of Christ Church, not deeming his subscription sufficiently sincere and ex-

* Dr. Humphry imputes his [i. e. Jewel's] wavering, to the specious promises made by queen Mary, that she would force no man's conscience, and intended to make no change in religion. It is added, that if he could have consulted his old tutor, Dr. Parkhurst, he would not have been guilty of so great a weakness. He took a journey on foot to Cleve, (of which Dr. Parkhurst was rector), for that purpose; but the doctor, on the re-establishment of popery had fled to London. Mr. Jewel, being thus disappointed, returned to Oxford; where he lingered, until certain inquisitors laid hold on him by surprise, and pressed him, with threats to subscribe. But he soon became sensible of his apostasy, and took the first opportunity to escape. Biogr. Britann.

† Martial was one of those supple divines, who shape their principles and conduct according to the complexion of the times. Like

plicit, was plotting how to deliver him into the bloody hands of bishop Bonner; but he escaped on foot, and through bye-ways to London. The news of his flight was soon spread, and proper persons were dispatched to intercept him. But as God's providence would have it, Mr. Jewel (accidentally as an Arminian would call it) missed his way, and so eluded the keenness of his vigilant pursuers. Thus, says a pious historian, "by going out of the way, he found the safest way *;" and certain it is, that the wrong way proved the right.

While travelling on foot in a snowy winter's night, he grew quite spent and scarce able to breathe, much less to pursue his walk. In this situation, he threw himself despairingly on the earth, expecting and choosing death rather than life. He was found, however, by one Augustin Bernher, a Switz; who had formerly been a servant of bishop Latimer's, but was afterwards admitted into holy orders. This worthy person, like another good Samaritan, lifted Mr. Jewel from the ground; and seating him on a horse, conducted him to lady Anne Warcop's, by whom he was kindly entertained, and then safely conveyed to London. Here concealing himself, first in Thames-street, and afterwards elsewhere, for fear of being discovered; sir Nicholas Throgmorton, a man of great distinction at that time, furnished him with money, and secured his passage in a ship bound for the continent. His direct escape was managed by Mr. Giles Laurence, tutor to sir Arthur Darcie's children, living near the Tower of London. He had been Jewel's fellow collegian at Oxford, and Greek professor.—

the celebrated vicar of Bray (who flourished at the same period), he renounced popery under king Edward; re-embraced it with flaming zeal under queen Mary; and quitted it again under Elizabeth.

Omnis Aristippum decuit color, et status, et res.

* Clark's Lives, p. 328.

Afterwards, in 1564, Mr. Jewel (then a bishop) made him archdeacon of Wiltshire.

Arriving at Frankford, A. D. 1554, and the second of Mary's reign, our refugee had the happiness to board in the same house with Dr. Edwin Sandys, who had likewise fled from England on a religious account; and who in the better days of Elizabeth, became the exemplary archbishop of York. By his advice, and that of two other intimate friends (Mr. Chambers and Mr. Sampson), he made a solemn and affecting recantation of his subscription, in a full congregation of English protestants, on a Sunday morning, after having preached a most tender penitential sermon. It was, said he, my abject and cowardly mind, and faint heart, that made my weak hand commit this wickedness. He bitterly bewailed his fall; and, with sighs and tears supplicated forgiveness, of the God whose truth he had denied, and of the church of Christ whom he had so grievously offended. If the eyes of the preacher were wet, those of his auditory were not dry; and from thenceforward, "all embraced him as a brother in Christ; yea, as an angel of God. Whoever seriously considers," adds Dr. Fuller, "the high parts of Mr. Jewel, will conclude, that his fall was necessary for his humiliation."

After some stay at Frankford, he was invited to Strasburgh, by his old friend * Peter Martyr; who

* When Mary came to the crown, and the tide was turning fast for the re-introduction of popery, it was high time for Peter Martyr, seasonably to provide for his own security. This great divine was by birth, a foreigner; and had been invited hither by king Edward, who fixed him at Oxford, where he sat as divinity professor, until the death of that good prince. He had therefore, the warrant of public faith, and the law of nations for his safety. Seeing how matters were like to go under the mischievous government of the bloody female, he solicited for leave to return to his own country; and it was granted him. And well it was that he had protection for proof: otherwise, such was the enmity of the papists, and so sharp set were the teeth of some persecuting bishops against him; that

being both wealthy and hospitable, had instituted a kind of college, for learned and religious men, more especially for protestant refugees in his own house. He entertained them with a friendship and liberality truly noble; and politely made our Jewel the sub-president of his numerous guests; all of whom he continued to shelter and support, until milder times, or more advantageous settlements elsewhere, made it their interest or inclination to remove.

"It * is no less pleasant to consider, than admirable to conceive, how the exiles subsisted so long, and so far from their native country in so comfortable a condition. Especially, seeing Gardiner, bishop of Winchester, solemnly vowed, so to stop the sending of all supplies to them, that for very hunger, they should eat their own nails, and then feed on their fingers' ends. But threatened folks live long: and before these banished men were brought to that short bill of fare, the bishop was eaten up of worms himself."

During the remainder of Mary's evil reign, Mr. Jewel, and the other English protestants, who had taken refuge in Germany, subsisted on the whole very comfortably beyond sea. It is pleasing to trace the various † methods by which God's kind providence supplied the wants of all those excellent men, who had quitted their native land for the sake of Christ and his gospel.

1. Many of them were clergymen, and had been richly beneficed in the foregoing reign of king Ed-

they would have made Dr. Martyr brook his own name, and have sacrificed his life to their fury.——Fuller.

It is a debt of justice due to the memory of bishop Gardiner, to acknowledge, that bad as he was, providence made him the principal instrument of procuring Peter Martyr the requested passport from England. The bishop revered him for his immense learning, and for the shining virtues of his life; and therefore exerted his influence with the new government, to obtain him the favour (and it was a great favour indeed, as times then went) of a safe-conduct to Germany.

* Fuller. † See Fuller's Church History, book viii.

ward. These prudent men perceiving the rapid decline of that good monarch's health, and dreading the religious revolution which his advancing death might occasion; had managed their revenues so frugally, as to feather their nests before the storm came on. By this means they afterwards had it in their power, not only to support themselves in a foreign land, but likewise to administer to the maintenance of their poorer brethren.

2. Some of the English refugees were lay-persons, of high birth and great opulence. Among these were sir John Cheeke, sir Richard Morison, sir Francis Knollys, afterwards privy counsellor to queen Elizabeth; sir Anthony Cook, father-in-law to that Cecil who was afterwards lord Burleigh; sir Peter Carew, renowned for his valour in Ireland, where he died in 1576; lady Elizabeth Berkeley; and lady Dorothy Stafford, afterwards lady of the bed-chamber to queen Elizabeth. These, and other exiles of wealth and rank, were eminently liberal to their companions in the kingdom and patience of Christ.

3. A great number of pious protestants still resident in England, found means to remit with secresy and safety, large sums of money from time to time, for the relief of their Christian brethren abroad. Fuller tells us, that the greater part of these home benefactors were Londoners; and adds a remark, which holds as true now, as it did two centuries ago, viz. that "London commonly counterpoiseth the charity of all the land besides."

4. One Mr. Thomas Eaton, a London merchant, but living in Germany, contributed much by his princely hospitality, to the well-being of his exiled countrymen; for he was communis hospes, the entertainer general, of as many of them, as had either occasion, or inclination to avail themselves of his unlimited generosity.

5. The king of Denmark, the prince palatine of the Rhine, the duke of Wirtenburgh, the duke of Bipont, together with all the states and free cities where the English sojourned, were nobly bountiful to them.

6. The Dutch clergy, and also those of Switzerland (particularly at Zurich), vied with each other in acts of kindness to the protestant strangers. Among the foremost in beneficence, were Bullinger, Pellincan, Bibliander, Simler, Wolphius, Lavator, and Zuinglius: divines says Fuller, "whose short stipends would scarce reach to maintain themselves; and yet their thrift and charity stretched their stipends so, as therewith to relieve others." The learned Gesner, the famous natural historian, was likewise eminently liberal.

7. Some of the English who were men of erudition, maintained themselves by writing treatises of religion, and of science; and then disposing of their manuscripts, for a good price, to the booksellers. Others acquired a competent livelihood, by superintending and correcting the press. "Such sums," says Dr. Fuller, "though small in bulk, were great in blessing: a divine benediction being always invisibly breathed on painful and lawful diligence. Persons industriously occupying themselves, thrive better on a little of their own honest getting; than lazy heirs on the large revenues left to them.

8. "One thing much kept up the credit of the exiles with the merchants and bankers beyond the seas; namely, the certain and constant report of queen Mary's decaying condition. She was daily consuming, though increasing; wasting, though swelling; with a dropsical distemper which could not be kept so closely under the key of confession, but that it became the public discourse at home and abroad. This gave reputation to such English in Germany, as were known to be possessed of estates in their own country; enabling them to

borrow convenient sums from any creditors." Thus, in some way or other, did God's good providence take ample care of them all. His own grace had taught them to seek, first his kingdom and righteousness, and every needful temporal mercy was added unto them.

We left Mr. Jewel at the house of his munificent friend, Dr. Peter Martyr, in Strasburgh. While there, he was not a little serviceable, in return for the generous reception given him by that great man; whom he assisted in the publication of his [i. e. of Martyr's] Lectures on the Book of Judges. Mr. Jewel also tasted largely of Calvin's bounty, and of Melancthon's; who remitted him (as they did likewise to many others of the English) occasional sums of money, though their own * revenues were by no means affluent.

On Dr. Martyr's invitation to the divinity chair at Zurich, Mr. Jewel accompanied him thither; and was of great use to him, in the discharge of the weighty office annexed to that dignity.

* Calvin's whole stipend at Geneva, amounted to about twenty-five pounds sterling, per annum. The senate pressed him to accept of more; but he peremptorily refused any addition. Supposing money at that time, to be four times as valuable as at present; his income was worth about £100 per annum, according to the modern estimation of specie. Even Monsieur Bayle admires and celebrates this extraordinary proof of Calvin's disinterestedness and deadness to the world: "That a man," says he, "who had acquired so great reputation, and such authority, should yet have had but a salary of an hundred crowns, and refuse to accept of more; and, after living 55 years with the utmost frugality, should leave but three hundred crowns to his heirs, including his library, which sold very dear; is something so heroical, that one must have lost all feeling, not to admire it."

Melancthon's salary was not a great deal better, considering he had a wife and family to take care of. His income (see the Biographical Dictionary, vol. viii. p. 325.) was but three hundred German florins, per annum. A German florin is 2s. 1d. English. Consequently, his finances amounted to thirty-five pounds, yearly: which, quadrupled, make £110 per annum, according to the then value of money

Queen Mary, departing this life, went to her own place, November 17, 1558, in the 43d year of her age, after a bloody and disastrous reign of 5 years, 4 months, and 11 days. Her death was a most happy event for the church of God, both at home and abroad. Some time before she finished her course, such of the exiles as had their chief support from the charity of good people in England, were beginning to be anxious; the usual supplies being, in a great measure, cut off. This was owing to the malicious vigilance of bishop Gardiner; who, gaining intelligence of their benefactors here, threw some of them into prison, and impoverished others by various modes of oppression; so that the current of their bounty to the transmarines, was almost entirely stopt *. Yet, in this difficulty, the exiles were liberally relieved, by the seasonable humanity of several German princes and cities.

No sooner was the happy news of Elizabeth's accession to the throne, publicly announced on the continent; than the exiles returned to England: and among the rest, Mr. Jewel. On his arrival, he spent his first six months at the house of Mr. Culverwell, a citizen of London; and then removed into the family of Lord Williams of Tame. The 31st of March following, he was one of the eight protestant divines, who were appointed to hold an open disputation in Westminster Abbey, against eight Romanists. On this occasion, Fuller justly remarks, that the issue of this conference was similar to "the general destiny of such public colloquies; which, like sycamore trees, prove barren: and the larger the leaves of expectation, the less the fruits of success. The assembly dissolved: and it were hard to say which were louder, the papists in complaining, or the protestants in triumphing."

In † July, 1559, Mr. Jewel was appointed one of the queen's commissioners, to visit the dioceses of

* Clark's Lives. † Biographia Britannica.

Sarum, Exeter, Bristol, Bath and Wells, and Gloucester; and to weed them as much as possible of popery. And not many months after (viz. Jan. 21, 1559–60), as a reward for his distinguished learning and merit, he was consecrated bishop of Salisbury.

So bright a luminary could not fail of moving to great advantage, in so eminent a sphere. Even at a time, when all the bishops of the church of England were sound in the faith, and eminent for holiness; Dr. Jewel was remarkable for the fervour of his graces, the sanctity of his life, and his laboriousness in the vineyard of Christ.

In his first episcopal visitation, he began (what he afterwards happily perfected) such a thorough reformation, not only in his cathedral and in the parochial churches, but also in the courts of his jurisdiction; as procured both to himself, and to the whole order of bishops, the utmost reverence and esteem. He was a strict overseer of all the clergy, and of all the parishes, in his large diocese; and so narrowly watched the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunity of conniving at error, or at vice; much less of being guilty themselves, of oppression or injustice. To prevent those abuses, for which the episcopal courts were sometimes too deservedly censured, he frequently presided in person. And being, moreover, in the commission of the peace, he was no less useful as a civil magistrate, than exemplary as a bishop, and equitable as an ecclesiastical judge.

With regard to his more private conduct, he usually rose at four in the morning; and, after prayers with his family at five, and divine service in the cathedral at six, he was so fixed to his studies all the remainder of the forenoon, that he could not without the greatest difficulty, be persuaded to interrupt them. After dinner, his doors and his ears

were open to all comers; and what had been said of the emperor Titus, was justly applied to this Christian prelate, that he never sent any person away from his presence, dissatisfied or grieved. Suitors being thus dismissed, he heard with singular patience and impartiality those causes, which were either debated before him as judge, or referred to him as an arbitrator: and as much of the day as remained unoccupied by these public duties, he considered as clear gain to his studies.—About nine at night, he called all his servants to a spiritual account, how they had spent the day; and thence went to prayers with them, in his chapel: from whence he directly repaired again to his study, and read or wrote until about midnight.

He greatly distinguished himself, by preaching and writing in the defence of the church of England, and against the errors of popery. In 1560, he gave a public challenge (in a sermon, which he preached at St. Paul's cross, London) to all the papists throughout the world; defying them to produce but one clear and evident testimony, out of any father that flourished within six hundred years after Christ, for any one of the various articles in which the church of Rome dissents from that of England. His * text on this celebrated occasion, was 1 Cor. xi. 28. This vigorous attack involved him in a long, but very useful controversy; for the Romanists mustered their utmost forces, to defend their sinking cause. And to their fruitless attempts we are indebted, for that inestimable work of the bishop's, published in 1562, and entitled, An Apology for the Church of England: written by his lordship in elegant Latin, that all the learned men in Europe might judge on which side the stress of argument lay; and afterwards translated into Eng-

* The sermon itself was printed the same year; and an extract from it is preserved in Clark's Lives, and in the Biogr. Britann.

lish; and then into Greek, for the benefit of the Eastern churches. Many popish champions, both foreign and domestic, entered the lists against this masterly and unanswerable defence of the gospel. To these (and particularly to the cavils and calumnies of Harding the Jesuit) our prelate replied, in A Defence of the Apology for the Church of England; first printed, A. D. 1564. In so great esteem was this treatise held, that it was ordered by queen Elizabeth, and by king James I. to be read in every parish church throughout England and Wales; and that each of those sacred edifices should be furnished with a copy, chained to the wall. In some of our country churches, this excellent book is still to be seen.—Mr. Harding strenuously attacked the Defence, in a treatise published at Louvain, A. D. 1568. To which the indefatigable bishop wrote a rejoinder, printed at London, in folio, A. D. 1568, and 1570.

On the 26th of May, 1565, the university of Oxford conferred on him the degree of Doctor in Divinity, though he was then absent: and the year following, he attended queen Elizabeth, in the visit she made to that noble seminary; and sat as Moderator, at the divinity disputations which were held before her majesty.

Providence had furnished this great and evangelical prelate, with such natural talents, as most highly qualified him for the important departments he was destined to sustain. His memory was capacious and retentive, almost to a prodigy. After hearing a remarkable incident, he penned it down in his common place book: and the trouble of once writing any thing, would impress it so strongly on his mind, that he never afterwards forgot it. If he wrote down an intended speech or a sermon (which it was always his custom to do); he just gave it a single perusal, and could then exactly repeat the whole. When the bell began to toll for church, he began to run

his eye over his discourse; and was perfect master of it in a few minutes. Such were his firmness of nerves, and power of recollection, that he used frequently to say, If I was to deliver a premeditated speech before ten thousand auditors, and they were shouting or fighting all the while; I should still be able to pronounce the whole of what I intended to speak. After once (or at the most twice) reading the hardest and uncouthest words, in such languages as the Welsh, Irish, &c. and meditating a little upon them; he would repeat any forty of them at a time, either backwards or forwards, without hesitation. In the year 1563, sir Nicholas Bacon, lord keeper of the great seal, having read to him out of Erasmus' Paraphrase, the last clauses of ten lines, in a confused and imperfect manner, on purpose to try him; the bishop, covering his face with his hand, and sitting silent awhile, immediately rehearsed all those broken sentences, both the right way and the contrary, without mistake or embarrassment.—He attained to this amazing memory, partly, by the help of art. It is to be wished, that his method of improving that important faculty, had been recorded. But we only know, that he taught it to some of his friends: and, among them, to bishop Parkhurst; who profited so effectually by Dr. Jewel's rules, that he [Parkhurst] was able in 28 days, and by devoting no more than one hour each day, to repeat the whole 28 chapters of St. Matthew's gospel, both regularly, and in any detached parcels.

Though bishop Jewel was a constant preacher, and endued with as profound and lively talents as man could well be; yet, he never presumed so far on his inherent powers, as to preach an extemporary sermon. I do not mean to say, that he carried written notes with him into the pulpit; for I cannot find that he ever did this, so much as once: but he always premeditated, and generally commit-

ted the principal parts of each discourse to writing, prior to his preaching it. In the article of premeditation, he acted properly and wisely. In penning his sermons beforehand, he incurred, what I should humbly think, a needless drudgery.

His moral and social character were such, as might be expected in a bishop, who was savingly regenerated by divine grace, and who walked in close communion with God. Devout, charitable, and liberal; modest, humble, and temperate. His serenity of soul rendered him happy, affable, and cheerful; and God gave him the most absolute mastery over all his passions.

His genius was bright and quick: his application to study indefatigable. Hence, he was profoundly versed in the sciences; and thoroughly acquainted with the Greek, Latin, and Italian languages; with a competent knowledge of the French and German.

Long before his final sickness, he predicted its distant approach; and, when actually overtaken by it, he foretold the precise day of his death. So far was he from shrinking back at the thoughts of his dissolution, that,* by fasting, labour, and watching, he rather seemed to accelerate it: desirous to entertain death, and to meet his Saviour. When in a very weak and emaciated state, he was riding to Laycock (a beautiful village, near Melsham, in Wiltshire), with an intention to preach; a gentleman, who met him, tenderly advised him "to return home, for his health's sake; it being better that the people should want one sermon, than that the church of God should lose such a preacher." To whom the holy invalid returned this memorable answer (hear it, ye modern dignitaries and blush!): "It becomes a bishop to die in the pulpit, preach-

* Clark, u. s.

ing the gospel*." He went forward to Laycock, and preached, as he intended. His text was, Gal. v. 16. Walk in the spirit. It was the last sermon he ever preached: for, his illness gaining ground on him, more and more, he was conveyed from Laycock, to the neighbouring parish of Monkton Farley; where, taking to his bed, he resigned his valuable soul to God, September 23, 1571, in the 50th year of his age. He was interred, in the choir of his cathedral, at Salisbury; where his grave-stone, with his name upon it yet remains.

With respect to his person, he was of a thin habit of body, which natural thinness was increased by his abstemious way of living, his want of exercise, and his intense studies. So that, in the latter part of his life, he was almost a breathing skeleton: or, in the words of Dr. Humphrey, Ad incredibilem maciem perductus, et vivum quasi cadaver effectus.

He bequeathed the greater part of his estate to his servants, to indigent scholars, and to the poor of Salisbury. A short time before he departed, he called all his family into his chamber; and expounded the Lord's Prayer to them, as they stood weeping round his bed. "It has always been my desire," said he, "that I might glorify God, by sacrificing my life unto death, in defence of his truth. But, though God has not granted my desire, yet I rejoice that my body is exhausted, and worn away, in the labours of my holy calling. And, now my hour is at hand, I earnestly desire you to pray for me, and to help me with the ardency of your affections, when you perceive me, through the infirmity of the flesh, to languish in my prayers. Hitherto I have taught you; but now the time is come, wherein I desire to be taught and strengthened by you." He then re-

* It is supposed that, in this fine reply, he alluded to the saying of Vespasian; some of whose departing words were, "Oportet imperatorem stantem mori;" i. e. An emperor should die upon his feet.

quested them to sing the seventy-first Psalm; in which he joined with them, so far as his extreme weakness would permit. Among his dying ejaculations were these:—Lord, now let thy servant depart in peace.—Break off all delays.—Lord, receive my spirit. One of the company burst out into prayer, with tears; beseeching God to restore the bishop's health, and to continue him longer upon earth. The expiring saint overheard the supplications of his friend, and answered; "I have not lived so, as to be ashamed of living longer; neither am I afraid to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. Father, thy will be done. Thy will, I say; not mine, which is imperfect and depraved. This day, quickly, let me see the Lord Jesus."

Dr. Fuller's summary character of the bishop, deserves to be transcribed.

A jewel, sometimes taken for a single precious stone, is properly, a collective of many, orderly set together for their best advantage. So, several eminencies met in this worthy man: naturals;—artificials (among which I recount his studied memory, deserving, as well as Theodectes, the surname of Mnemonicus);—morals;—but, principally, spirituals.

"So devout in the pew, where he prayed; diligent in the pulpit, where he preached; grave on the bench [of judicature], where he assisted; mild in the consistory, where he judged; pleasant at the table, where he fed; patient in the bed, where he died; that well it were, if in relation to him, secundùm usum Sarum were made precedential to all posterity.

"He gave at his death, to Peter Martyr, a golden rose: more fragant for the worth of the giver, than the value of the gift. To the city of Zurich, a present; which they converted into a

piece of plate, with Jewel's arms thereon. To several scholars large legacies. To the church of Salisbury, a fair library; and another to the church of England; I mean, his learned Apology.

"It is hard to say, whether his soul, or his ejaculations, arrived first in heaven; seeing he prayed dying, and died praying.

"He was buried in the choir, by bishop Wyvil: two champions of the church lying together. One, who, with his sword, proffered to maintain the lands; the other, with his pen, defended the doctrine thereof.

"In the absence of Dr. Humphrey, designed for that service, Mr. Giles Laurence preached his funerals [i. e. funeral sermon]: who, formerly (being tutor to the children of sir Arthur Darcie, by Aldgate, in London), in queen Mary's days, preserved Jewel's life, and provided accommodations for his flight beyond the seas."

SOME ACCOUNT OF

DR. CARLETON, BISHOP OF CHICHESTER.

George Carleton, one of the ablest and devoutest prelates on record in English history, was born, A. D. 1559, at Norham in Northumberland; of which castle, his father was at that time governor.

He received his grammatic learning, under the care of the celebrated Mr. Bernard Gilpin; whose faithful, judicious, and affectionate attention to his young pupil, was so remarkably owned of God, that the excellent tutor had the satisfaction of seeing him rise at once into a scholar and a saint. When Mr. Carleton became sufficiently qualified for the university, he was transplanted to Edmund Hall, in Oxford; where he was liberally supported by the munificence of his old master Mr. Gilpin, who loved him as his son, and who seems to have foreseen the eminence and usefulness for which God had designed him.

While at Oxford, our future bishop was a pattern to the rest of his fellow-students, in piety, in charity, in spirit, in faith, in purity. Persons who are devout in very early life, are sometimes prone to neglect, if not to despise, that literary cultivation of the understanding, which, at a more advanced age, they know the value of, too late. Mr. Carleton was blest with a measure of wisdom, to discern and avoid this mistake. Next to the care of his soul, and the maintenance of communion with God, his grand business was, to furnish his mind with as much important knowledge as he could grasp. Hence the solid and swift advances which providence enabled him to make,

in the various walks of useful and ornamental science. In February, 1580, he took his Batchelor's degree, with a pre-eminence of applause, which did him honour as long as he lived, and laid the first visible foundation of his subsequent promotions.

He was elected Probationer Fellow of Merton College, in the course of the last mentioned year, 1580; and proceeded Doctor in Divinity, A. D. 1613. From his long and constant residence at Oxford, he appears to have been extremely fond of an academic life: nor, probably, would any thing but the royal command, have drawn him out of a sphere so suited to his regular and philosophical turn of mind.

On the 12th of July, 1618, he was consecrated to the see of Landaff: to which elevation, he was raised, and entitled, not only by his amazing genius, learning, and virtues; but, chiefly, on account of his masterly and resolute opposition to Arminianism, which had, by that time, found its way hither from the Dutch provinces, and with which several of the English clergy were then beginning to be infected. Dr. Carleton, in his sermons and university disputations, had shown himself so watchful against the encroachments of this newly imported poison, and was so accomplished a master of the whole controversy, that king James I. (who hated the Arminians with a perfect hatred, until he thought fit, some years afterwards, to make use of them for political purposes) first appointed him to the above bishopric, and then sent him, as his religious plenipotentiary, and as one of the four representatives of the church of England, to the famous synod of Dort: where his lordship assisted that most venerable assembly, in their candid trial and just condemnation of the Arminian heresies.

So faithfully, as a minister of God, and so ably, as a man of talents, did our excellent bishop acquit himself at Dort, that, on his return to England,

the states of Holland wrote king James a letter of thanks, for sending to them a person, whom they not extravagantly styled, "imago atque expressa virtutis effigies;" i. e. a living image and counterpart of all virtue. His majesty, likewise, was so thoroughly satisfied with the whole of his conduct *; that he translated him to the see of Chichester, in September 1619.

What must endear his name to posterity, while sound religion breathes in England, are the invaluable works, which his pious and learned pen has bequeathed to the church of God. Among these,

> ——*velut inter ignes*
> *Luna minores*,

shines his famous "Examination" of Mr. Richard Mountagu's "Appeal." This Mountagu, in order to curry favour with Charles I. and with archbishop Laud, wrote a very shallow, but very insolent tract, entitled, "An Appeal to Cæsar:" in which the author was so lost to all sense of veracity and shame, as to aim at squeezing the articles and homilies of the church of England into the new-fangled mould of Arminianism. Many were the refutations which the paltry and daring pamphlet received, from some of the best and greatest clergymen then living. Bishop Carleton was among the foremost to assert the scriptural and established doctrines, in opposition to the innovations of error; and to that worse than Stygian flood of varnished atheism, which has since overwhelmed so great a part of the protestant vineyard, and which still continues (though in a much narrower channel than formerly)

* "Res à synodo gestas non nostrum est attingere: satis erit adnotâsse, Landavensem hunc nostrum tantâ cum eruditionis et pietatis laude controversias agitatas administrâsse, ut, in patriam reversus, Jacobo regi carior factus, ad episcopatum Cicestrensem, vicesimo Septembris, 1619, promoveretur." Godwin. de Præsulib. Angl.—Edit. Richardson. fol. p. 515.

to roll its baneful stream. The great prelate foresaw, and deplored, the terrible effects, which have redounded from the free-will system; and which once operated, almost to the utter extirpation of Christianity, morality, and sound philosophy, from off the face of this land.

Before our civil and ecclesiastical troubles in the seventeenth century, arrived at their height, God was pleased to translate Dr. Carleton from earth to heaven. He expired, aged 69, full of faith and of the Holy Ghost, and richly laden with good works, in May, 1628, and was buried, the 27th of that month in the choir of Chichester cathedral, near the altar.

The compilers of "Biographia Britannica," who have supplied us with several of the above particulars, are so just to the memory of this profound and stedfast Calvinistic bishop, as to observe, that "He was a person of solid judgment, and of various reading; well versed in the fathers and schoolmen; wanting nothing that could render him a complete divine."—Echard, in his "History of England *," characterises him in terms of distinguished honour. —As does the indefatigable Dr. Fuller †, whose words are: "About this time, George Carleton, that grave and godly bishop of Chichester, ended his pious life. He was bred and brought up under Mr. B. Gilpin, that apostolical man; whose life he [i. e. bishop Carleton] wrote, in gratitude to his memory. He retained his youthful and poetical studies fresh in his old age."

The testimony of the great Mr. Camden shall close the present sketch (I wish the materials were more ample) of this admirable prelate's life and character. The learned antiquarian, in his account of Norham and its castle, writes as follows: "This,

* Vol. ii. p. 72. † Church Hist. book xi. p. 131. See also Dr. Fuller's Worthies of England, part ii. p. 304.

and other matters, were taught me (for I shall always own my instructors) by George Carleton, born at this place:—whom, for his excellent proficiency in divinity (whereof he is professor), and the other polite parts of learning, I love, and am loved by him. And I were unworthy of that love, if I should not acknowledge his friendship *." Mr. Camden wrote this in 1607, some years before Dr. Carleton's elevation to a bishopric.

* Camden's Britannia, vol. ii. col. 1099.—Edit. 1722.

MEMOIRS OF

JOHN, LORD HARINGTON,

BARON OF EXTON*.

This extraordinary young nobleman was the eldest son of that lord and lady Harington, to whose care king James I. committed the education of his daughter Elizabeth, who was afterwards married to Frederick, prince elector Palatine. They were persons eminent for prudence and piety, and were unwearied in forming the mind of their son to learning, and his manners to virtue.

He soon manifested, that the labours of his parents and tutors was not in vain in the Lord. Effectual grace laid hold on his heart betimes; and as he advanced in years, he gave brighter and brighter evidences of sound conversion and increasing holiness.

In very early youth, he was able to read the common Greek authors, not only with ease, but with taste. He spoke Latin with fluency; and wrote it with elegance; and could converse with foreigners, either in French or Italian. He was not a perfect speaker of the Spanish, but had enough of it to read and understand several books written in that language. Logic, natural and moral philosophy, and the mathematics, he was more than competently master of; and excelled in the theory of tactics, and of navigation. What added lustre to all, were, his deep experience, and his admirable knowledge of the

* See the second volume of that curious work, entitled, Nugæ Antiquæ, p. 112.——Also, Clark's Lives.

great things of God. Theology was his grand and favourite study; and there were few even of the sacred order (though, at that time, bishops and clergymen merited the name of divines), who could disembarrass an intricate question, or resolve a difficult case of conscience, with more ability, judgment, and spirituality than he.

Being well grounded in religion and learning, his noble father sent him to make the tour of France and Italy, under the care of the excellent Mr. Tovey, who had formerly been head master of the free-school at Coventry. During their travels on the continent, they seem to have been imprudently zealous in their avowal of the protestant faith; by which having given offence to some Jesuits, the latter took an opportunity to administer a slow, but sure poison to the noble traveller and his religious tutor; that (says the original writer of this memoir), "seeing they had no hope of being able to corrupt their minds, they might at least destroy their bodies, and bring them to their graves."

Mr. Tovey, who was in years, and less able to encounter the strength of so potent a poison, died quickly after his return to England. But lord Harington, who was of a strong constitution, and in the prime of life, did not so soon yield to its effects, though its violence presently showed itself in his countenance, and a very few years afterwards terminated in death.

On his lordship's arrival in England from his travels, he testified his gratitude to God, by giving twenty pounds to the poor, which donation he continued annually while he lived. The second Sabbath after his landing (having spent the preceding Saturday with his tutor, Mr. Tovey, in prayer, fasting, and thanksgiving), he devoutly attended on the preaching of the word, received the Lord's supper, and distributed five pounds to the poor of that parish, together with forty pounds beside, for the

relief of indigent ministers, and of other distressed Christians. At all times, his constant rule was, never to devote less than a tenth part of his income to charitable purposes.

From the first day of his last sickness, he strongly apprehended the approach of death; and exercised himself in such thoughts and duties as might tend to loosen him more and more from the world, and aid his affections in their flight to heaven. Much of his time was spent in social and private prayer, and his conversation with his friends and domestics, turned chiefly on continual confessions of his own sinfulness, declarations of his faith, and professions of his sure and certain justification through Christ Jesus. So strong was his assurance of interest in the covenant of grace, that not one cloud of misgiving seems to have darkened his mind; but he was enabled to testify, with joy unspeakable and full of glory, that he feared not death, in what form soever it might come to him.

Great were his desires, to be dissolved and taken home to the Lord. About two hours before he departed, he witnessed to those about him, that he still felt the assured comforts and joys of his salvation by Christ. When the last agonies were upon him, he was heard to say, O thou, my joy! O my God! when shall I be with thee? In the midst of which holy breathings, he placidly and triumphantly surrendered his soul to God, A. D. 1613; aged 22 years.

His manner of life had been eminently and uniformly religious. He usually rose every morning at five, and sometimes at four. When he first waked, his constant care was, to cultivate communion with God, by offering up the first-fruits of the day, and of his thoughts, to the uncreated majesty. So soon as dressed, he endeavoured to put his heart in tune for family worship, by reading a portion of scripture; after which, he prayed with his servants.

This duty concluded, he spent about an hour in reading some valuable book, calculated to inform his understanding, and to animate his graces.—— Calvin's Institutions, and Mr. Rogers' Treatise *, were among the performances which he highly esteemed, and which he carefully studied.

Before dinner, and before supper, his family were called together, to wait on God in reading, singing, and prayer. After supper, prayer was repeated; and, if he was at leisure from company or business, he then retired to write his diary; in which he faithfully recorded the temptations, sins, and spiritual mercies of the day. When in bed, some or other of his devout servants read to him out of the scriptures, for an hour, or longer, until he betook himself to sleep. Thus he both lay down, and awoke with God.

He was a most strict observer of the Lord's day: and, as far as possible, devoted the whole of it to private and public duties; yet so as to show, that in his estimation, public ordinances should have the preference to private ones; knowing that the Lord loveth the gates of Sion, more than all the dwellings of Jacob. Hence, though he had an household chaplain, he constantly attended the public service twice every sabbath: nor did he violate this rule even when he was called to attend the royal court. If business, or other providences, cast his lot occasionally where the word was not preached; he would ride many miles to some other place, at the proper seasons, rather than defraud his soul of spiritual food. Immediately after sermon, he would seclude himself from company for about half an hour, in order, by prayer and meditation, to digest what he had heard. After evening sermon, two of his servants repeated in the family, before supper, the substance

* Probably, Mr. Rogers' Commentary on the XXXIX articles, is the treatise here meant.

of that and the morning discourse, from notes which they had written at the times of preaching; and so great was his memory, that he himself would usually repeat more than they had committed to writing. He then entered the heads and principal passages of each sermon, in a plain paper book which he kept for that purpose; and afterwards dismissed his domestics with prayer, in which he had a very extraordinary gift.

By way of preparation for the Sabbath, he called his soul to a strict account every Saturday night; and, with confession, supplication, and thanksgiving, committed himself to the grace of God in Christ. On the Lord's-day morning, rising as usual, very early; he repeated to the attendants who waited on him while he was rising, a summary of the two sermons which they had heard the Sunday before.

Every month he received the holy communion; and sanctified the preceding day, as a solemn private fast: reviewing the memoirs of his experiences and conduct in the month before, and spending the whole day in prayer, meditation, and self-examination. He carefully noted on this occasion, how it had been with him since his last appearance at the holy table; what progress he had made in piety; how he had throve in grace, and what additional strength the Lord had given him over his corruptions. Thus he spent his monthly fast (beside which, he frequently kept other days of private humiliation); not coming out of his study until about supper-time. On the sacrament morning he constantly read, 1 Cor. xi. wherein the institution of that holy ordinance is treated of; and to his servants who were to communicate with him, he read part of a spiritual treatise upon the same subject.

He was deeply attentive to the word preached, sensible that it was, then, eminently in the presence of God; and demonstrated by the awfulness and circumspection of his behaviour, that he came to

hear not the preacher, but Christ speaking in his word.

To avoid all appearance of ostentation, it was his custom not to admit any visitant or acquaintance, either to his prayers, or to the repetition of sermon, in and with his family, except one intimate friend only, who used to be indulged in bearing a part in these heavenly devotions. How far lord Harington judged exactly right, in this extreme scrupulousness, is not for us to enquire. But it certainly resulted from a very high sense of modesty and religious delicacy.

He is now engaged in still more exalted family worship, and sings with angels and glorified saints, the song of Moses and the Lamb. Reader, be not slothful in the works of God, but a follower of them, who, through faith and patience, inherit the promises!

SOME ACCOUNT OF

THE LIFE OF HERMAN WITSIUS, D. D.

TRANSLATED FROM THE LATIN ORATION, WHICH MARCKIUS DELIVERED BEFORE THE UNIVERSITY OF LEYDEN, AT HIS INTERMENT.

ENCHUYSEN is a noted and considerable city of West Friesland, and remarkable for being one of the first towns in the United Provinces, which, A. D. 1572, shook off the Spanish yoke. It was eminent, moreover, on another account; namely, that having embraced the pure faith of the gospel, this city was inflexibly tenacious of the truths it had received, and made a most strenuous and successful stand against the insolent innovations and incroachments of the Arminians, at a time when that pestilent sect was newly started up, and had rendered itself by the number of its adherents, very formidable to the whole reformed interest in Holland. And although this city, from the convenience of its situation (being a seaport), had been for a long series of ages, famous for its extensive commerce; yet it has been so happy as to produce many very learned men, and able ministers of the gospel: and perhaps amidst all its advantages, it has not more reason to boast of any thing, than for being the birth-place of our Hermannus Witsius; who was born here on the 12th of February, 1636. Which same month and year were rendered further memorable, by the erection of the famous school of Utrecht into an university.

His father, Nicolas Witsius, served the church of Enchuysen, first as deacon, and then as presbyter; and in course of time, being advanced to civil honours, he was made treasurer and chief magistrate

of the city: in all which stations, his piety, integrity, and humility, exceedingly endeared him to all his fellow-citizens. He also composed a book of sacred poems and hymns: which were, in their matter, so evangelical; and in their manner, so accurate and lively; that they seemed dictated by heaven, to inspire devout affections, and cultivate holy joy and spiritual mindedness.

The mother of our Witsius, was Joanna, daughter of Herman Gerardus; who, suffering greatly in his own country on account of his religious principles, after sustaining many losses, and running various hazards, got safe to Enchuysen; where he settled with his family, and became an eminent minister in the church. Here he continued preaching the gospel, for upwards of thirty years, and discharged his important trust with singular faithfulness and zeal; admired by all, no less for his eloquence than learning. And so hearty were his attachments to his flock in this place, that he refused many invitations sent him from several churches in Holland, of greater dignity and much larger revenues than his own.

Witsius, thus descended on both sides, from such worthy persons, looked upon himself as under an additional obligation so to behave and adjust his conduct, throughout the course of his life, as, by the blessing of divine grace, to bring no stain or dishonour on a family thus happily distinguished by their extraordinary love to God and reverence for his laws.

Before he was born, his pious parents made a vow to the Lord, that, if they had a male child, they would, from his earliest years, endeavour to devote him to the ministry and service of the sanctuary. At length, a son came; and they called him after his pious grandfather, Hermannus: beseeching God at the same time, that the spirit of that holy man, whose name he bore, might, as it were, revive in this his grandson; and that their infant offspring might not

only equal, but, if possible, even go beyond him, in Christian graces and ministerial abilities. And their prayers were indeed signally answered.

I must not forget to inform the reader, that Witsius came (as it is called) before his time: and this premature birth had well nigh cost both mother and son their lives. In consequence of this, he was, when born, so uncommonly small and weakly, that the midwife, and the other women present, concluded he must die in a few hours. But, herein God disappointed their fears, and (for what can make void his purposes?) raised this puny infant, afterwards, into a very great man (not in body, for he was always spare and thin): a man of vast intellectual abilities, brightened and improved by deep study, and whose fame diffused itself throughout the whole Christian world, by his useful, numerous, and learned labours.

His parents, after this danger, took particular care of his education, and were obliged to be extremely tender of his health. Above all, they endeavoured (and their endeavours were crowned with success equal to their largest wishes) to bring him up in the nurture and admonition of the Lord: teaching him, ere he could speak distinctly, to lisp out the praises of God, and unfold his wants in prayer before the throne of grace.

In the sixth year of his age, he was entered at the public school of his native town, to learn the rudiments of Latin. There he continued three years; at the end of which space, his mother's brother, Peter Gerardus, took him to his own house, and under his own immediate tuition. This worthy person was a great master of philosophy and the learned languages; but chiefly devoted his time to the study of divinity: and, not being then in any public employment, enjoyed a comfortable and useful retirement, addicting himself much to the instruction

and improvement of his nephew, whom he loved as his own son.

Under the care of his good uncle, Witsius made so rapid a progress in learning, that, before he was fifteen years old, he could not only speak and write the Latin language correctly, and with some degree of fluency; but could also readily interpret the books of the Greek Testament, and the orations of Isocrates, and render the Hebrew commentaries of Samuel into Latin: at the same time giving the etymology of the original words, and assigning the reasons of the variations of the pointing, grammatically. He had likewise, now, acquired some knowledge of philosophy; and had so far made himself master of logic, that, when he was removed to the university, he needed no preceptor to instruct him in that art. He learned also, while he continued with his uncle, Walæus' and Burgersdicius' Compendiums of Ethics: which latter author he plied so diligently, that he could at any time, repeat by heart the quotations cited by him from any of the ancient writers, whether Greek or Latin. He acquainted himself too, with the elements of Natural Philosophy and Metaphysics; and, as his uncle always kept him usefully employed, he was likewise master, and that almost by heart, of Windelin's Compendium of Theology: the good man deeming it an essential and special part of his duty, to make his nephew, from his earliest youth, intimately versed in matters of divinity.

His uncle himself had, from his own childhood, been inured to sanctify the ordinary actions and offices of life, by sending up ejaculatory aspirations to God, suitable to the business he was about: in order to which, he had made his memory the storehouse of some more eminently useful and familiar texts of scripture, both of the Old and New Testament, which related or might be accommodated to every part of common life: so that, when he lay down,

rose up, dressed, washed, walked abroad, studied, or did any thing else, he could repeat apposite passages from the holy scriptures, in their original languages of either Hebrew or Greek; thereby, in a very eminent manner, acknowledging God in all his ways, and doing whatsoever he did to his glory. This same excellent practice he recommended to his nephew: which had so happy an effect, that very many portions, both of the Hebrew Bible and Greek Testament, were, in his youth, so deeply impressed on Witsius' memory, that even in his old age, he never forgot them. Were all, who are intrusted with the education of others, equally diligent in forming the minds of their pupils betimes, to piety and learning; and were all young men equally attentive and obsequious as Witsius; they would be better scholars at their entrance into the university, than the generality of them now are when they leave it.

Having made so swift and deep a progress in most kinds of learning, Witsius began to think of removing to some university; and fixed on that of Utrecht, which was very eminent for the excellency of its course, the strictness of its discipline, the reputation of its professors, and the number of its students. What chiefly recommended this place to him, were the advantages he hoped to gain from the lectures and conversation of those very famous divines, who, at that time, flourished there: especially Maatsius, Hoornbeek, and Gisbert Voetius. Hither, therefore, he came, A. D. 1651, and in the fifteenth year of his age. But, just before he reached Utrecht, Maatsius was gathered to his fathers; so that on his arrival, he had only the melancholy satisfaction of hearing the great Hoornbeek pronounce the funeral oration over his much loved friend and colleague.

Being thus entered at the university, he assiduously applied himself to metaphysics; using, for

that purpose, the Manuductio of Paul Voetius: and, being greatly taken with the Oriental languages, he studied them under the ever memorable John Leusden, then professor and teacher of those tongues there. Under the direction of that eminent linguist, he went through the greater part of the Hebrew Bible; as also made himself master of the Hebrew commentaries of R. Jarchi, Aben Ezra, and Kimchi, on Hosea; Jonathan's Chaldee paraphrase on Isaiah; and the Onkelos, on part of the Pentateuch. He likewise, under the tutorage of Leusden, acquainted himself with the mysteries of the Massora, and the intricacies of the Talmud, as set forth by Cocceius and L'Empereur. Through his instructions, he acquired the knowledge of Syriac, and the rudiments of Arabic. He very early gave a specimen of his great proficiency in the Hebrew tongue, by composing a most elegant and masterly oration in that language, De Messiâ Judæorum et Christianorum: which, at the request of his master Leusden, he pronounced with great applause, before the university, A. D. 1654, and in the eighteenth year of his age.

Though he was thus devoted to matters of literature, he nevertheless, set apart the major portion of his time for the study of divinity: to which, as he rightly judged, the others were to act in subserviency. In order to proceed properly in this greatest and best of sciences, he put himself under the guidance of such theological professors as were most eminent for profound learning and the exactest skill in the sacred volumes; and who might consequently, be most serviceable to him in the prosecution of such studies. These were Gisbert Voetius, John Hoornbeek, Walter Bruinius, and Andrew Essenius. Assisted, therefore, with such preceptors, and adding to their instructions indefatigable labour on his own part, and both being crowned with the grace and blessing of God; the reader may form some judg-

ment, how vast a proficiency such a student, with such advantages, must needs make.

About this time he had a great desire of repairing to Groningen; chiefly with a view to see and hear the celebrated Maresius, then professor of divinity in that university. Hither, therefore, he repaired, toward the latter end of the year 1654. Being arrived, he devoted himself entirely to divinity, under the sole guidance of Maresius; and entered on the exercises previous to preaching. These he performed in the French tongue; and, so well did he acquit himself to the satisfaction of his tutor Maresius, that, notwithstanding that great man was so much taken up with various business of importance, he nevertheless condescended to look over, and with his own hand to correct, Witsius' declamations, before he pronounced them in public.

Having spent a year at Groningen, and obtained ample testimonials of his good behaviour and great abilities, from the college of divines; he determined for Leyden; but, having received information that the plague was making great havock in that city, he changed his mind, and resolved to revisit his beloved Utrecht, that he might there perfect himself in divinity, in which he had already made such large and happy advances.

On his return to Utrecht, he not only, as formerly, attended all the divinity lectures, both public and private, of the several professors; but entered into a strict and thorough intimacy with that very excellent divine Bogaerdtius; than whom, Witsius was of opinion, a greater man never lived. From his lectures, conversation, example, and prayers, through the blessed energy and grace of the divine Spirit, Witsius was enlightened into the mysteries of the Redeemer's kingdom, and led into the comfortable, heart-felt enjoyment of inward, spiritual, and experimental Christianity. Through his means, he first learned how widely different that knowledge of

divine things is, which flows from mere learning, study, and acquisition; from that sublime and heaven taught wisdom, which is the result of fellowship with Christ by the Holy Ghost; and which, through his own powerful influences on the heart of his elect, gloriously conforms the believing soul more and more to the blessed image of its divine Saviour.

Witsius always humbly and thankfully acknowledged, that Bogaerdtius was the instrument God made use of, to lead him into the innermost temple of holy love and gracious experience; whereas, until then, he stood only in the outer court: but, from thenceforward, disclaiming all vain wisdom and self-dependance, he was happily brought to sit down at the feet of Jesus, simply to learn the mysteries of his grace from his blessed teachings alone, and to receive his kingdom as a little child.

Nor yet was he so taken up with these delightful and sublime matters, as to omit or slight his academical studies; which appeared from his Theses concerning the Trinity, written about this time: wherein, with great learning and singular dexterity, he proved that important doctrine from the writings of the ancient Jews, and showed how very far the modern ones were degenerated in that article, from their rabbis and forefathers. These Theses he debated publicly in the university, under the presidency of Leusden: and although they were opposed by some of the oldest standers and ablest disputants in the college, yet Leusden was of opinion, that his young pupil defended his positions so well, and maintained his ground in so firm and masterly a manner, as to stand in need of no assistance from him: wherefore he sat by the whole time, without interposing one word, but left Witsius entirely to it himself. And it being customary there, when disputations are over, for the defendant to return thanks to the president, for his care and assistance; when Witsius did this, the president replied, with equal truth and po-

liteness, "You have no reason, sir, to make me such an acknowledgment; since you neither had, nor stood in need of, any assistance from me." This was in the year 1655, and in the nineteenth year of his age.

Being, by this time, very famous in the two universities of Utrecht and Groningen, it was thought high time for him to enter on an office, wherein he might be made of general service to the church. In order to this, it is expected, there, that all candidates for the ministry give some previous specimen to the church, of their knowledge in divine things, and of their abilities for so important an undertaking. Wherefore he presented himself, for his preparatory examination, at Enchuysen, A. D. 1656. Here he was admitted to preach publicly; which he did, with extraordinary reputation and universal applause. So great was the satisfaction he gave, that there were scarce any country churches in North Holland, which were without a pastor, that did not put down his name in the list of the candidates, out of whom the choice was to be made.

At the instigation of that reverend man, John Boisius, minister of the French protestant church at Utrecht, Witsius, though naturally exceedingly bashful and diffident, was prevailed with to solicit the assembly of French divines convened at Dort, for licence to preach publicly, and in the French language, in their churches. This he easily obtained; partly by the influence of the celebrated Anthony Hulsius, to whom, at the request of Boisius, Witsius had written a very elegant epistle in Hebrew.

From that time forward, he often preached in French, both at Utrecht and Amsterdam; as, in the course of his ministry, he had done a considerable time before, out of the French pulpit at Leuwarden. But, thinking himself not quite perfect in that language, he proposed taking a journey into France for that end; as also, that he might have

an opportunity of seeing the many eminent divines and university professors, who then flourished in the protestant parts of that kingdom. But divine providence was pleased to order matters otherwise: for, in the year 1657, and the twenty-first of his age, he had a regular call from the church of Westwouden, to be their minister; and into this office he was initiated, on the 8th of July, in the same year. Westwouden is a town situate between Enchuysen and Hoorn, at about an equal distance from both: and, in ecclesiastical matters, is united to the adjoining parish of Binne Wiisent. Here he waited on God and his church, for upwards of four years; and being in the prime of life, was the better able to discharge the duties of his function with activity and diligence. He had the satisfaction to see his labours succeed, especially among the younger sort, whom he very frequently catechised, with great sweetness and condescension, accommodating himself to their understandings: insomuch that both the children and youth of the place, who, at his first coming there, were quite ignorant of every thing, could not only give a judicious account of the principal heads in divinity, but could also confirm and support the account they gave with numerous and pertinent quotations from scripture; and, when they came home from church, and were, at any time questioned as to the sermon they had heard, they could without any trouble, recapitulate the chief particulars of the discourse, its subject, divisions, doctrines, and improvements.

When the fame of our learned and able pastor began to reach far and wide, he received an invitation from the church of Wormeren, in the same province of North Holland, to be their minister; a church famous for its numbers, but, at that time, sadly harrassed with intestine jars and divisions; and who, therefore, thought they could not possibly choose a pastor more capable of edifying his flock,

and of calming their dissensions, than Witsius. To this call of theirs he acceded, and undertook the ministry of that church in the month of October, 1661, and the 25th year of his age. Here he stayed four years and a half; so reconciling all parties, and building them up in the knowledge of Christ, and the obedience of faith, that, on one hand, he had the comfort to see himself the object of his people's most affectionate regard; and, on the other, that his pious and pacific labours were not in vain in the Lord. This being his situation, he could not be prevailed with to change it, by complying with the earnest and repeated invitations sent him by the inhabitants of Sluys, a town in Flanders, to take on him the pastoral care of that place, and to preach to them alternately in French and Dutch. However, being afterwards invited to Goës in Zealand, he thought it adviseable to accept the call; and, repairing thither, about Whitsuntide, A. D. 1666, was universally admired for his purity of doctrine, depth of learning, diligence in his office, and holiness of life. Here he had three pious and learned co-adjutors: two of whom, being considerably older than himself, he revered as parents; and the third, being much about his own age, he loved as his brother; maintaining with them all, a most pleasing harmony and profitable intimacy. While he continued here, he enjoyed such opportunities of study and retirement, and was in all respects, so comfortably situated, that he would often declare afterwards, he never spent his time with greater pleasure and improvement, and could have wished to have passed his days in a connection so agreeable.

But these wishes were superseded, by the inhabitants of Leeuwarden, the capital of Friesland; who, in November, 1667, invited him to their metropolis; that so burning and shining a light might, by being fixed in so conspicuous a place, diffuse its useful rays in a manner over the whole province.

Hither, therefore, he came, in April, 1668; the church at Goës having dismissed him with great reluctance and concern, and contrived all the methods they could devise, if not to prevent, yet at least to retard his journey, and detain him with them as long as they could.

During his stay at Leeuwarden, it can scarce be conceived with what vigilance, faithfulness, and prudence, he laid himself out for the edification, comfort, and discreet guidance of that church; which was a matter of the greater difficulty, as the public affairs were in a very critical and precarious situation; the United Provinces being at that time engaged in a dangerous war, and the enemy making frequent inroads into their territories. At this season of exigence and distress, I much question if there ever lived a man, whose labours, for the good both of church and state, were more remarkably successful; and who, by his great talents, as well in civil as religious matters, rendered himself more useful and pleasing to persons of all ranks and stations. One signal proof of the high esteem in which he was held, was his being made tutor to Henry Casimir, prince of Nassau, and hereditary governor of the province of Friesland. He was also singled out to be the religious instructor of Amelia, the forementioned prince's most illustrious sister; and who was afterwards married to the duke of Saxony Eisenach. Witsius was made very useful to the soul of this excellent princess, by his prudent and pious informations; and, about this time, he had the framing and drawing up of the Confession of Faith, published by that princess and her brother (with the approbation and concurrence of their mother, Albertina, princess of Orange), to the no small joy and edification of the churches in their dominions.

In the year 1675, that very reverend and learned divine, John Melchior Steinberg, professor of theology in the university of Franeker, departed to a

better world; and, that they might the better repair so great a loss, it is no wonder that that university made choice of Witsius to fill up the vacant professorship; especially, as they had abundant experience of his integrity and great abilities, during his seven years residence in their province of Friesland. And, which seemed to add still greater weight to their invitation, and made it appear yet more providential, the church at Franeker, being about the same time deprived of one of their pastors, embraced the present occasion of calling him to be over them in the Lord.

Witsius, on the offer of these two important charges, repaired to Franeker; and, after the university had conferred on him the degree of doctor in divinity, he was solemnly invested with the professorship on the 15th of April, 1675; having first, as is customary, delivered a most beautiful oration De vero Theologo, to the great satisfaction of a vast auditory, who flocked to Franeker, on this occasion, from all parts of the province.

During his presidency, the university was remarkably thronged with students, many, who were designed for the ministry, repairing thither, on his account, from various parts of Europe; who, having finished their studies under his tutorage and direction, returned back to their own several countries, equally built up in piety, and advanced in learning, And, that he might be defective in no part of his duty, but every way answer the large expectations of those who promoted him, he had scarce entered on his professorship, before he began (surrounded as he was with business of great importance, both public and private, all which he faithfully and ably discharged) to set about writing; and published, in a very short space (beside some select academical disputations, and a smaller discourse), two learned and pretty large treatises in Latin: to wit, his immortal book on the Oeconomy of the Covenants,

and his Exercitations on the Apostle's Creed. These had a prodigious sale, being soon vended throughout Holland and all Europe; and, going through several editions, were read with great applause and admiration of their author.

About this time, he became acquainted with the famous John Marckius (afterwards his colleague): who, being originally a native of Friesland, though educated at Leyden, after he had finished his studies there, now returned to his own country; and Witsius, having, by authority from the ecclesiastical synod, examined him as to his abilities for the ministry, solemnly set him apart as pastor of the church at Midluman, situate between Franeker and Harlingen. Soon after, Marckius commenced D. D. and was, by Witsius' influence with the prince and senate, made ordinary professor of divinity in Franeker, A. D. 1676.

Friesland, thus happily possessed of so inestimable a treasure as Witsius, began to be the envy of the neighbouring states and universities, who were each desirous of enjoying so eminent a man themselves. The university of Groningen was the first, that invited him to leave his settlement at Franeker; for, having lost their great professor, James Altingius, they scarcely knew where to avail themselves of a successor equally capable of discharging the several weighty duties of theological and philological professor, and likewise that of being pastor of the university church. Wherefore, in the latter end of the year 1679, they deputed a reverend and learned member of their society, to wait on Witsius at Franeker; who, being arrived, offered him very advantageous terms, if he would remove to Groningen.

Witsius immediately communicated the proposal to the prince, and to the heads of the university of Franeker, and desired their advice. They with one voice, testifying the great esteem in which they held him, and uniting in a most earnest request, that he

would not think of leaving them; he very modestly and respectfully excused himself to the university of Groningen.

In the beginning of the year 1680, the university of Utrecht (their professor, Burmannus, being dead) looked out for some eminent person to make up his loss; and, without much hesitation, fixed their eyes on Witsius for this purpose. In order to prevail with him to accept the overture, they dispatched an honourable deputation to Franeker, by whom they importuned him to come over to Utrecht, and adorn that church and university with his residence.

Although Witsius was cordially attached to Friesland, as being the place of his nativity, and where he had spent the major part of his life; yet, from the love he bore to Utrecht, the place of his education, the messengers had not much difficulty in gaining his consent. Therefore being with great reluctance on their part, dismissed by the university of Franeker, he repaired to Utrecht, where he and the famous Triglandius were jointly invested with the ministry of that church, on the 25th of April, 1680; and, four days after, he commenced divinity professor: having first delivered a most elegant oration (afterwards printed), De Præstantiâ Veritatis Evangelicæ.

In this elevated station, he continued more than twenty-two years; during which time, it is incredible with what application and success he guided the affairs both of the church and university; each of which flourished exceedingly, under his faithful and laborious administration.

He was singularly happy in his colleagues; having for his assessors in the university, those illustrious divines, Peter Mastricht, Melchior Leidecker, and Herman Halenius. For his assistants in the church, he had many, equally eminent for piety, learning, zeal, and moderation: among whom were Peter Eindhovius, and John Ladstrager, formerly

his colleagues in the church at Leeuwarden. He had likewise in the university, beside those already mentioned, that immortal linguist, John Leusden, formerly his tutor; together with Gerard Uriesius, and John Luitsius, both very eminent in philosophy, and to whose care, for instruction in matters purely literary, those youth were committed, who were designed for the ministry.

His congregation at Church consisted chiefly of the magistrates and inhabitants of the city; who were all no less edified, than astonished, at the energy which accompanied his preaching, and the masterly freedom and propriety of his elocution.

As a public and private tutor, he had a most numerous circle of excellent youths, who flocked on his account to Utrecht, from every part of the protestant world; and who hung, with no less rapture than improvement, on his learned, pious, and eloquent lips. Even his private lectures were attended daily, not only by these his pupils, but likewise by great numbers of doctors in divinity, and professors of the several sciences.

This great man, therefore, seeing his labours crowned with such abundant success, spared no pains nor fatigues, whereby he might advance the interests, and diffuse the knowledge of religion and learning. In consequence of this, he would spend many nights totally without sleep: nor was he content with serving the church and the university, by preaching, lecturing, conversing, and disputing in the public halls; but committed his treasures of knowledge to writing, and published many books truly invaluable, which will transmit his name with renown to succeeding generations: nor can they ever sink into oblivion, so long as true religion, unaffected elegance, and profound literature have a friend left in the world.

The people of Utrecht, from the highest to the lowest, were thoroughly sensible of the worth of such

a man: whence we find them heaping all the honours upon him, which, being a minister, he was capable of receiving. He had always the preference given him in their synods, and was twice honoured with the supreme government and headship of the university; namely, in the years 1686, and 1697. Nor must we omit, that when, in the year 1685, the states of Holland sent a splendid embassy to James the Second, king of Great Britain, who at that time was pursuing measures, which at last justly ended in his total ruin; and Wassenar, lord of Duvenwarden, and Weedius, lord of Dykeveldt, and Cittersius, were the persons nominated to execute this sumptuous commission; the second of these noble personages easily convinced the other two, that none was so proper to attend them to England, in quality of chaplain, as Witsius; who might not only, by his uncommon knowledge in religious and civil matters, be of great service to them in both respects; but, also, be no small credit to the reformed churches of Holland, by letting the English nation see what great divines flourished there. The design being intimated to Witsius, he cheerfully closed with it; though he was at that time very ill and weak in body. After some months' stay in England, he confessed, on his return, that he had conversed with the * archbishop of Canterbury, the bishop of London †, and many other divines, both conformists and dissenters: "by which conversations," he would say, "I was much furthered in learning, experience, and moderation ‡." From that period forward, the principal prelates and clergymen in England did not conceal the respect and esteem in which they held this great man; especially, as he came to be more and more known to them.

* Dr. William Sancroft. † Dr. Henry Compton.

‡ Marckius' words are, "Fassus est.——haud pauca observâsse, quæ ad doctrinæ suæ facerent augmentum, et quibus ad omnem prudentiam redderetur instructior."

By this time, there were few places in the Christian world, which the fame of Witsius had not reached. And now it was that the commissioners of the university of Leyden, and the magistrates of that city, resolved on inviting him thither; and the rather, as the very eminent Spanhemius, junior, was judged to be ill, past recovery; and it pleased that most excellent prince, William, king of great Britain, and governor of Holland, to ratify their choice with his royal approbation. The professorship of Leyden being tendered to Witsius in form, he accepted it. Though the people of Utrecht were loth to part with so great an ornament, he had solid and sufficient reasons for removing; as he judged he might be more useful, if, for the few remaining years of his life (which, according to the course of nature, could not be many), he should desist from preaching, and devote himself entirely to university business. He was the more confirmed in this resolution when he received information from Heinsius, the illustrious administrator of Holland, that king William heartily concurred in his removal. Some time afterwards, that truly great monarch, having admitted Witsius to a personal conference, was pleased with his own mouth to ratify the same, in terms very affectionate and obliging: assuring him, "how highly agreeable it was to him, that he obeyed the call to the professor's chair at Leyden, of which call he [i. e. the king] himself was the first mover; and that for the future, he might depend on his omitting no opportunity of testifying the favour he bore him, and the reverence in which he held him." And the king was ever after, as good as his word.

On his entrance upon the professorship at Leyden (i. e. on the 16th of October, 1698), he delivered his fine oration De Theologo modesto. And with what integrity he discharged his high office, for the remaining ten years of his life; how incessant his la-

bours were; with what wisdom and skill he taught; with what resistless eloquence he spoke; with what alacrity he went through the academical disputations; how holily he lived; with what nervous beauty he wrote; with what sweetness of address, with what humility, candour, and benignity of demeanor he behaved in common life; and what an ornament he was to the university; were almost impossible, and altogether needless to say.

He had scarce been a year at Leyden, when the states of Holland and West Friesland, at the recommendation of the governors of the university, made him regent of their Theological College, in the room of their lately deceased regent, Marcus Essius; which he could superintend, without omitting any part of his duty as professor; having for his associate in the professorship, the famous Antony Hulsius. When he was invested with this new office of trust and dignity, that illustrious nobleman, Hubert Roosemboomius, president of the supreme court of Holland, principal of the university of Leyden, and lord of Sgrevelsrecht, made a most elegant oration (registered in the college acts, and worthy of being universally read); wherein, in the name of the heads of the university, he not only largely set forth the just praises of the new regent, but likewise fervently exhorted the Fellows of the Divinity College, to show him all due veneration, and give him every other mark of becoming duty and esteem.

Witsius entered with great reluctance, on this new stage of action; and it is well known that he would have absolutely declined it, had he not considered himself bound in duty and gratitude, both to accede to the pleasure of the states, and to spend and be spent in the service of the church. However, he went through this weighty office, with fidelity, and indefatigable zeal: and his care for the youth under him, was rendered easier from the

affection he bore them; and from the apparent success, with which his instructions were attended. At the same time he was equally attentive to his duty as professor.

Thus usefully he went on, till upon the 8th of February, 1707, partly on account of his advanced age, and partly through infirmities of other kinds (his strength being almost exhausted by heavy and frequent sicknesses for some years back), he with great modesty resigned his important charge as regent, in a full assembly of the university heads and governors; who with one voice, and without intermission, even stooped to intreat his continuance in that office: but in vain; for Witsius, well nigh worn out with a series of years and labours, was as deaf to their intreaties, as to the consideration of the very great revenues he must forego by quitting that exalted post. At the same time, he was at his own particular request, favoured with a discharge from the public exercise of his office as university professor; for the execution of which, with his usual accuracy and diligence, his great feebleness of body rendered him less able. And he declared on the occasion, to an intimate friend, that "he had much rather desist altogether from the exercise of his function, than not go through with it in a becoming manner."

It would have been impossible for Witsius to have undergone so many and incredible fatigues for the public benefit, had he met with domestic troubles and family disquiets. To prevent these, A. D. 1660, he married Aletta Van Borchorn, the daughter of Wessalius Van Borchorn, a wealthy citizen and merchant of Utrecht. She was a woman happy in the singular sweetness of her temper; and, indeed, excelled in every Christian grace and social virtue. It was heard to say, whether she more loved, or revered her husband: between whom subsisted an uninterrupted harmony until her death, which hap-

pened in the year 1684, after living together 24 years. She was always the companion of his travels; having lived with him in North Holland, Zealand, Friesland, and Utrecht. Her last illness was very long and painful; which, however, she bore with fortitude and resignation truly Christian; and at last departed in great peace and comfort of soul.

He was no less happy in his children. For, not to mention two sons who died young, he had three most pious and accomplished daughters: Martina, who afterwards married Henry Dibbetsius, an eminent doctor of divinity in the church of Leyden; Joanna, married to Luke Walckier, a judge and senator of Utrecht; and, lastly, Petronella, who would never leave her father, but always stayed with him; and who, a little before his last sickness, was herself almost brought to the gates of death. So great were his trouble and concern on her account, that, in all human appearance, his grief would have been too much for his feeble spirits, had not providence been pleased to recover her.

From the little that has been related concerning this great man, we may form some idea of his vast abilities and singular virtues. How great the force of his genius was, in tracing, comprehending, and illustrating the abstrusest matters; how solid and how quick his judgment, in the careful separation, determination, and disposition of them; how tenacious his memory, in retaining, and readily suggesting what was once committed to its trust; his elocution, how captivating, how powerful to explain, set off, establish, and enforce; they who have heard him speak, whether in public or private, can testify. How complete a master he was of the Latin tongue, they well know who have conversed with him personally, or read his writings. And, as he was thoroughly versed in the Dutch, wherever he spoke,

or preached, his apposite and becoming gesture, his justly modulated voice, aided by all the exactest propriety and harmony of language, crowned with the power and presence of the Holy Ghost, sweetly established the faith of God's people, and struck the unbelieving and the unholy with astonishment, shame, and fear.

As no person whatever composed a more just and finished encomium on king William's queen, than he, in a sermon occasioned by the death of that princess, and afterwards published; so was he also very happy in his talent at sacred poetry; having presented the world with many spirited, elegant, and devout hymns. Indeed, what excellency, befitting the most accomplished divine, was wanting in him? He was a most accurate philosopher; absolute master of Hebrew, Greek and Latin; a very considerable Orientalist; perfectly versed in the history of all nations, ancient and modern, sacred and profane; and, for his consummate knowledge of theology, in all its branches, it would be superfluous to speak. How happy he was, at asserting and vindicating the truths of the gospel, every one knows. With the holy scriptures he intimately conversed, night and day; and so perfect was his familiarity with these, that he could at once, and on any occasion, quote by heart, any text of either Testament, in its original language; and solve, extempore, with the utmost skill and propriety, the critical and theological difficulties of any passage, how nice or intricate soever.

With respect to his temper, it was as sweet, humble, and benevolent, as can be imagined. Hence arose, both his aversion to all unreasonable novelties in doctrine, and, at the same time, his great moderation toward such persons as differed from him. He neither chose to be dictated to by man, nor yet to dictate: his favourite maxim being always this, In

necessariis unitas; in non-necessariis, libertas; in omnibus, prudentia et charitas *. He foreboded the sad declension, in doctrine and experience, which was coming on the protestant churches of Holland; and blessed God, that he was too old to live long enough to see it. And, though he could not help (such was his zeal for truth) taking notice of such of his reverend brethren, as were desirous of striking out, and introducing into the church, unscriptural novelties, and forced constructions of scripture; yet, so far had he drank into the mind of Christ, that he did this with all tenderness, deference, and caution: and if any were angry at the freedom of his remarks, he received their resentment in a spirit of meekness, and either took no notice of those who reproached him; or repaid their slanders, by giving them those commendations, which were due to them on account of their commendable qualities in other respects.

Nor can it be wondered at, that a man so learned, holy, humble, and diligent, should, wherever he was, be attended with a vast concourse of pupils, from every part of the reformed world; from Holland, Great Britain, and even from America (among which last were some native Indians too); and that his acquaintance should be sought for, by the most eminent scholars and divines, throughout Europe. To mention his learned works, which are so well known, would be superfluous. I cannot, however, help observing, that, in the year 1660, he published, 1. his Judæus Christianizans circa principia fidei et S. S. Trinitatem: and, 2. A. D. 1665, at Wormeren, he published, in Dutch, The Practice of Christianity, with spiritual representations, first, of what was laudable in the unregenerate, and then, of what was

* Agreeable to which was the motto upon his seals, Candidé.

blameworthy in the regenerate: 3. At Leovarden, he set forth an Explanation of the Parable of God's Controversy with his Vineyard.—At Franeker, he published, besides several lesser treatises, 4. his Oeconomia Fœderum; afterwards translated into Dutch, by the Rev. Mr. Harlingius; as also, 5. his Exercitationes in Symbolum, which were also translated into Dutch, by Mr. Costerus, at Delft. At Utrecht, he set out, 6. Exercitationes in Orationem Dominicam: 7. his Ægyptiaca, with several lesser pieces annexed: and, 8. his first volume of Miscellanea Sacra: and at Leyden, he, 9. published his second volume of Miscellanea Sacra, complete; and likewise, 10. his Meletemata Leidensia.

We now draw near to the last scene of this great man's life: for as, from his childhood, his thin weak body had often struggled with many severe disorders; from whence most people were apprehensive he would die young; so now, being far in years, he advanced apace to the house appointed for all living. However, he constantly retained, under all his sickness, his senses and intellects in full vigour; insomuch that, until within a little before his death, he could with all readiness, read the Greek Testament of the smallest type, by moonlight. But, as he advanced farther in life, he suffered the most dreadful tortures from the gout and stone; and, so far back as six years before he died, he was seized for the first time, with a temporary dizziness, accompanied with a suspension of memory, and absence of thought: and this too, as he was sitting in the professor's chair, and delivering an academical lecture. By the help of an able physician, these evils were a little mitigated; but, returning by degrees, they threatened future and more violent attacks. His last illness was ushered in by a reeling, and universal languor. On the 18th of October, 1708, he was seized with a fever, about

one o'clock in the morning: which suddenly subsiding, a total feebleness and relaxation diffused itself over his body, and a torpor over his mind. The holy man, considering these symptoms, told, with great serenity and composure, some friends who attended him, that "he knew they would issue in death." He slept much, and had very pleasing dreams: and departed, in much peace and tranquillity, on the 22d day of October, 1708, about noon; and was interred at Leyden, on the 29th of the same month.

SOME ACCOUNT OF THE

REVERENDMR. ALSOP.

Vincent Alsop, A. M. the admired author of Anti-Sozzo, was born in Northamptonshire; and received his academical education at St. John's college, Cambridge, where he took the two first degrees in arts. On quitting the university, he removed to Okeham, in Rutlandshire; and became, for a time, assistant to the master of the free school at that place.

His genius being very quick and brilliant, and his disposition remarkably cheerful, he was, before his conversion, what the world calls, a lively, entertaining companion. After effectual grace had formed him anew, his wit and humour were consecrated to the service of the sanctuary; and his acquired parts, which were not inferior to his natural talents, were also devoted, as an whole burnt-offering, to the glory of God and the salvation of men. His politeness and affability, his engaging sweetness and vivacity of temper, never deserted him to the last. They were not extinguished, but refined and sanctified, and rendered still more lovely and respectable than before, by his being born again of the Holy Ghost.

Mr. Benjamin King (an eminent puritan minister, at or near, Okeham) seems to have been in God's hand, the instrument of Mr. Alsop's conversion; who, soon after, married Mr. King's daughter, and

removed to Wilbee, in his native county of Northampton, where he was fixed as parish minister, and where we hear little of him until 1662, when he was ejected from Wilbee by the act of uniformity. An act, which (through the cruel and unprotestant manner of its first enforcement) gave the true church of England so severe a bleeding, that she has never entirely recovered herself, from that time to this.

On being displaced from Wilbee, Mr. Alsop and his family settled at Wellingborough; where, and likewise at Okeham, he sometimes ventured to preach, notwithstanding the rigorous execution of the then persecuting laws. Justice compels me to own, that Charles the Second stood partly indebted for his restoration, to the zeal and activity which the protestant dissenters had exerted in his behalf. And he rewarded them well! Among other effects of civil and ecclesiastical tyranny in conjunction, Mr. Alsop suffered six months imprisonment, for having dared to pray by a sick person.

In 1674, Dr. William Sherlock (afterwards dean of St. Paul's, London) published a treatise, entitled, "A Discourse, concerning the Knowledge of Jesus Christ." The Dr. was an Arminian; and, as such, could not avoid Socinianising, on many important articles: Socinus and Arminius being the two necessary supporters of a free-willer's coat of arms. Good Mr. Alsop would not suffer a performance, so horrid and so shameless as that of Sherlock, to walk abroad, without chastisement. He therefore, in the year 1675, published a confutation of it; which he entitled, Anti-Sozzo (i. e. a book in opposition to Socinus: the real, unlatinized name of Socinus, who was an Italian, being Sozzo).

The editor (such an editor as he was) of Mr. Hervey's letters, observes *, very properly, on this

* Vol. ii. p. 270.

subject, that "In the reign of Charles the Second, the Socinian tenets were gaining ground in England." And no wonder. For Arminianism is the head, and Socinianism the tail, of one and the self-same serpent; and, where the head works itself in, it will soon draw the tail after it. In the above-mentioned critical days of the unmartyred Charles, the said editor goes on to inform us, "Mr. Alsop, one of the wittiest, as well as one of the best men in that age, wrote this book, called, Anti-Sozzo. He [i. e. Mr. Alsop] and Dr. Sherlock had been pupils at college under the same tutor. And [now], when he saw that Sherlock had no more reverence to the majesty of God, no more regard to the authority of scripture, than to write as above; he was determined to attack him, and to plead for Christ and his truth here at the footstool, who pleads for us, according to his truth at the throne.

"Nor was any man better qualified than himself, either to give a check to a man of Sherlock's talents and imperious disposition; or to the growing petulancy of the then daily encroaching profaneness. On grave subjects, he appeared as he was, the truly reverend Mr. Alsop; and wrote with a becoming seriousness. But, where wit might properly be shown, he displayed his to great advantage, as may be seen in his Anti-Sozzo."

Controversy, when either frivolously or captiously founded, seldom brings any advantage or honour to the cause of God. But the controversies which have from time to time taken place, between the orthodox on one hand, and the Arminians and Socinians on the other, have been attended with the most important utility to the church and visible interests of Christ. "If," as Mr. Alsop observes, "the Socinians oppose, every true Christian should defend the gospel of Jesus Christ. For the dispute is not now about decency and order, about fringes and phylacteries, about the tything of mint, anise, and

cummin; but about the influence of the righteousness of Christ's life, and the sacrifice of his death, upon our acceptance with God; about the influence of the blessed Spirit in the glorious work of the new creation. Whether Christ be a proper priest, or not? Whether, as a priest, he offered himself as a proper sacrifice to God, or not? Whether God and man are reconciled, and we redeemed from the curse of the law by the blood of Jesus, or not? Whether we are justified before the just and holy God by our own righteousness, or by the righteousness of a mediator? In which the concerns, and all the eternal hopes of every Christian are wrapt up."

The excellent Mr. Hervey's character of this work, in a * letter which he wrote, not quite seven weeks before his departure to eternal rest, deserves to be admitted here. "I could wish, methinks, at this critical juncture, that Alsop's Anti-Sozzo, which made its first appearance in 1675, was judiciously abridged; and, in the neat Glasgow type, reprinted in a duodecimo volume. Though it is almost pity to abridge it (unless it were well executed), as the whole is so interesting. It is, I can assure you, a very smart book; and one of the best defences of the evangelical doctrines I ever saw, or ever expect to see; even if my life which now draws very near its end, could be prolonged to the next century. In short, I think it an unanswerable performance; and divines of every denomination, would do well, to make themselves thoroughly masters of this spirited and entertaining writer; as they would then be able to defend the truth as it is in Jesus, against all kinds of opponents, how witty, keen, subtle, or malignant soever the attack might be. I would therefore beg you to recommend this book, as a specific against Socinianism."

* See the fore-cited vol. p. 269—273.

The learned, pious, and candid Dr. Edmund Calamy bears a testimony no less honourable to Mr. Alsop. "* Dr. Sherlock's affecting to treat the most sacred things of religion in a jocular way, gave no small offence to a number of persons, famous for piety and prudence; and was the very inducement to Mr. Alsop, to draw his pen against him. And though, in his management of the controversy with him, he treated serious matters with abundance of gravity; yet, where that gentleman [viz. Sherlock] was upon the merry pin, he [viz. Alsop] being an ingenious and facetious man, so wittily and sharply turned the edge upon him, that he beat him at his own weapon; so that that celebrated author never cared to answer him, nor was he ever fond of that way of writing afterward. Though Mr. Wood endeavoured to pour contempt on him; yet Dr. South, who was as famous for his wit and drollery as any one of the age, and as bitter an enemy of dissenters as any one whatever, acknowledges that Mr. Alsop obtained a complete victory."

The merits of this book against Sherlock, induced Mr. Crawton, who had the pastoral charge of a congregation in Westminster, to cast his eye on our author, as a proper person to succeed him in the spiritual care of that people. Mr. Cawton dying soon after, Mr. Alsop left Northamptonshire, to settle in London, where he was very assiduous, both as a preacher and a publisher. "His living in the neighbourhood of the court †," say the compilers of a celebrated work, "exposed him to many inconveniencies. However, he had the good fortune to escape imprisonment and fines, by an odd accident; which was, the informers not knowing his Christian name; which, for this reason, he studi-

* Continuation, vol. ii. p. 634. † Biographia Britannica, vol. i. p. 132.

ously concealed. His sufferings ended with the reign of Charles II. or, at least, in the beginning of the next reign; when Mr. Alsop's son, engaging in [what were termed] treasonable practices, was freely pardoned by king James. After this, our divine went frequently to court; and is generally supposed to have been the person who drew the address to that prince, for his general indulgence. After the revolution, Mr. Alsop gave very public testimonies of his affection for the government; yet, upon all occasions he spoke very respectfully of king James; and retained a very high sense of his clemency, in sparing his only son. The remainder of his life he spent in the exercise of his ministry, preaching once every Lord's day; had a Thursday lecture, and was, besides, one of the lecturers at Pinner's Hall. He lived to be a very old man, and preserved his spirits to the last."

Dr. Calamy, whom we have already quoted, gives the following instance of that intellectual vigour, which Mr. Alsop was so happy as to retain even to old age. "I was," says the doctor *, "very strictly examined by him before my ordination; at which time it falling to my lot to make and defend a Latin thesis upon this question which he himself gave me, An Christus officio sacerdotali fungatur in cœlis tantum? he (for argument's sake, as is the way of the schools) opposed me with all the vigour, smartness, and fluency of a young man, though he was then considerably advanced in years. This was in the year 1694."

At length, this great and good man, full of days and of renown, slept in Jesus, on the 8th of May, 1703, at his house in Westminster.

It may not be unacceptable to the religious reader, if we acquaint him, that the place of worship, where Mr. Cawton, Mr. Alsop, and Dr. Calamy,

* Continuation, u. s.

were successive pastors, was very lately, repaired and enlarged, by the pious munificence of an * elect lady, aided by the zeal and liberalities of other devout persons. So that the glorious gospel of the blessed God is again preached with power and with the Holy Ghost sent down from heaven, on that spot, and within those walls.

* The late countess dowager of Huntingdon.———Some time previous to her ladyship's decease, the concerns of the above chapel were transmitted into the hands of others. It continues to the present, supported by the assistance of eminent evangelical ministers in the establishment, and of the dissenting community. EDITOR.

SOME ACCOUNT OF THE

RIGHT REV. DR. THOMAS WILSON,

LATE BISHOP OF SODOR AND MAN.

Few as the modern instances have been of sanctity in lawn; even the present century has seen a prelate, whose purity and simplicity of manners would have done honour to the primitive ages.

He was born, December 20, 1663, at Burton-Wirral, near Chester; and, having received his school education in England, was sent, A. D. 1681, to perfect his studies in the university of Dublin; where he continued about eight years, and, at the stated periods, took his two first degrees in arts with singular reputation, on account of his literary attainments, and the unblameable regularity of his life. When of age for holy orders, he was ordained deacon, A. D. 1686, by the then bishop of Kildare; and priest, A. D. 1689.

Not long afterwards he quitted the university, on being appointed travelling tutor to lord Strange, eldest son to the earl of Derby. But before the young nobleman had completed the tour of Europe, he died in Italy, at the end of three years from their first setting out; and good Mr. Wilson returned with an heavy heart to England. He had, however, acquitted himself so faithfully, and so well in his care of his deceased pupil, that the earl nominated him to the bishopric of Man; and king William approving the choice, our bishop was admitted to a Lambeth degree of Doctor in Laws, and received his episco-

pal consecration at the Savoy chapel in London, on the 16th of January, 1697, from the hands of Sharp, archbishop of York; assisted by Moore, bishop of Norwich, and Stratford, bishop of Chester.

From his first acceptance of this see, he determined to reside with his flock, that he might watch over them, as one that must give a speedy and solemn account of his spiritual stewardship. Repairing, therefore, to the Isle of Man, he took possession of his bishopric, with the usual formalities (which, there, are very peculiar); and, by the strictness of his life and conversation, soon began to shine as a light in a dark place.

The year after, viz. in October, 1698, he gave his hand to Mrs. Mary Patten, daughter of Thomas Patten, Esq. of Warrington, in Lancashire; who was directly descended from the elder brother of William Patten (commonly called, from the place of his nativity, William Wainfleet), the devout and munificent bishop of Winchester, who founded Magdalen College, in Oxford, and who died A. D. 1486. This great prelate was hardly more distinguished by his works of piety and liberality, than by his invariable gratitude to his patron, king Henry VI; to whom he stedfastly adhered, and for whose sake he suffered many mortifying inconveniencies, when that prince was deposed, and the house of York became the reigning family. Wainfleet's monument is still remaining, in the cathedral of Winchester. He lies over against cardinal Beaufort; and his tomb, which does not appear to have received any injury during the civil wars, is one of the most elegant and majestic pieces of Gothic architecture in England.

If a bishop ever merited the title of Right Rev. Father, it was Dr. Wilson; who might truly be styled the father of his clergy, and of the whole island. His benevolent care to augment the revenues, to improve the knowledge, and to regulate the lives, of the parochial incumbents; his care to put

the various schools, in his diocese, on such a footing, as to render them seminaries of strict morals and of sound learning; the zeal he showed, and the expences he sustained, in causing the Bible, the liturgy, and other useful books, to be translated into the Manks language, and distributed through the country; together with many instances of piety and liberality, not confined to his own immediate connections, but extending to England, and even far beyond the boundaries of Europe; demonstrated, that, where the heart is fully bent on promoting the glory of God, great things may be done, without the assistance of extraordinary opulence.

He rightly judged, that to employ the young and healthy poor, was rendering them a more substantial service, than by giving them small pecuniary supplies. Hence, he constantly found something for a considerable number of them to do. His method was, to assemble all his workmen, and domestic servants, in his chapel belonging to his palace, before they entered on the various business of the day, at six in the morning, during the summer season; and, in the winter at seven. On these early occasions, he hardly ever failed being his own chaplain; making it a rule, to read the whole service himself, and to dismiss his domestics, and his labourers, with his blessing: which he pronounced, in the true spirit of prayer, with peculiar solemnity and affection. At meal times, his hospitable table was open, not only to his friends and neighbours, but also to his * meanest workmen,

* How different his conduct, from that of a certain great churchman, now living in Ireland! Not long ago, he was repairing his palace there: and the labourers were allowed a moderate quantity of small beer daily. But when his lordship paid them off, they found themselves obliged to abate part of their wages, in proportion to the quantity of small beer which they had respectively drank. One of the men, more arch, and less ceremonious, than the rest, addressed him as follows: "I believe, your lordship is the first b——p that ever sold small beer. I have a good mind to prosecute you, for presuming to sell malt liquor without a licence." ——This anecdote is authentic.

and to such of the honest poor as he was not able to employ.

His concern for the whole people of his charge, reached even to their secular interests. He studied physic, and distributed medicines with success. He imported the finest cattle; and procured the best grain of every kind for seed. And it appeared, that, by the year 1744, he had expended more than ten thousand pounds, in acts of charity and beneficence. Nor did he forget to take thought for the welfare of his successors in the bishopric: of which, when he first took possession, the episcopal demesne was rented at no more than thirty pounds a year; but, through his long and many improvements of the soil, he left it fairly worth four hundred pounds per annum.

His tempers, words, and works, all tended to promote the temporal and moral benefit of his diocese. His unaffected gravity of demeanour was softened and brightened by the most amiable and condescending affability. Every body had free access to him: and very few, who had been once admitted to his conversation, were so lost to virtue and the fine feelings, as not to love and admire him.

On one occasion, indeed, his lordship experienced, for a time, the iron hand of savage insult and oppression. I shall relate the circumstances, first, in the words of another; and then add some additional particulars, exactly as they were related to me by a person of high rank, who is still alive, and who well remembers the whole transaction.

"The person who was governor of Man, from 1713 to 1723, having a difference with his lordship, about some matters of right, which the bishop conscientiously denied to give up; that ruler stretched forth the hand of power, and committed his diocesan to the damp and gloomy prison of Castle-Rushin: where he remained many weeks, until the affair was determined, by king George I.

and his privy council, in favour of the bishop.—— This treatment of their patron and benefactor so affected the Manks, that they came from all parts of the island, to Castle-Town, at least once every week, to express their concern about him; and, with tears and lamentations, kneeling down before the castle walls, they had their pious pastor's prayers and blessings from the grated loop-hole *."

What was communicated to me, by the noble person above mentioned, is as follows. After the good bishop had been a considerable time in confinement, his hard usage was reported (seemingly by accident) to one of the two Turks, whom king George I. then retained about his person. The honest Mahometan gave his majesty an account of the unmerited severities, under which the pious prelate laboured: and the king ordered his lordship to repair to London, and stand on his defence against the allegations of the governor. The bishop was soon acquitted, on being heard; and, the next court day, attended the royal levee, to thank his majesty for the equity that had been shown him. His appearance, in the drawing-room, struck every body with veneration and surprize. He came, in his usual manner, very simply habited; with his grey locks, a small black cap on the crown of his head, and leather thongs in his shoes; which last he constantly wore, in lieu of buckles. A number of English bishops were in the circle; but the king, passing by them all, walked up to the bishop of Man, and, taking him by the hand, said, "My lord, I beg *your* prayers:" laying a particular emphasis on the word *your*.—Nor must the disinterestedness of the worthy Turk be forgot. A near relation of the bishop's pressed the generous mussulman to accept of 50 guineas, as a testimony of that person's gratitude for the kind services he had rendered to the suffering prelate: but no arguments

* Biogr. Britan. vol. 7. Supplem. p. 199.

could induce the Mahometan to accept the offered acknowledgment. "I will have no return," said he; "for it is reward enough, to do good to a good man."

Mr. Whiston accounts for bishop Wilson's commitment to prison, in a different manner from the authors of Biographia Britannica. Probably, both he and they were equally in the right. The offence taken by the governor's lady was, perhaps, the real, and the civil claims of the governor himself might be the pretended, cause of that brutal and unwarrantable persecution. Mr. Whiston's * own words deserve to be transcribed.——"About this year, it might be, that Dr. Wilson the bishop of Man, was heard before the privy council, in a cause wherein he had been put in prison, by the earl of Derby's governor of the Isle of Man; for executing, as tenderly as he could, the ecclesiastical law, for defamation of an innocent woman by the governor's wife. I heard the cause; and, with Dr. Nathaniel Marshal, did the bishop what good offices I could. He carried his cause: but was almost ruined by the suit; the charges were so great. The bishop had long been my acquaintance; and had, many years before, given me the first, or rather the only book then printed in the Manks language; being an Explication of our Church Catechism.—He has always appeared to me, as one of the best bishops of our modern ages: and so much the better, as he is clear of the snares and temptations of a lord of parliament. His great worth has been principally acknowledged, in the plentiful provision made for his † son; who told me, very lately, that his father still preaches, every Lord's day, at eighty-three years of age. May the Divine Providence" [adds honest

* Memoirs, vol. i. p. 317, 318.

† The present venerable and munificent Thomas Wilson, D. D. prebendary of Westminster, minister of St. Margaret's in that city, and rector of St. Stephen's, Walbrook, London.

Whiston] " send forth more such labourers, as this bishop, into his vineyard: which, perhaps, never stood in greater need of them, than at this day."—What would Mr. Whiston have said, had he lived to our day, 1776?

Having seen the bishop honourably and happily extricated from the principal difficulty that ever befell him, we will attend him back to the Isle of Man; where, on his return from London, he was received with the most affectionate demonstrations of joy. The iniquitous hardships, which he himself had experienced under colour of legal authority, made him, thenceforward, peculiarly attentive to the due execution of equitable law: for, in that island, the bishop has some share in the public administrations of justice *.

To all his other great and useful talents, he added the cultivations of learning; and, in particular, a deep acquaintance with history and antiquities. He was the person, who furnished bishop Gibson with those † particulars, concerning the Isle of Man, which that prelate inserted into the second edition of his Camden's Britannia.

The high esteem in which bishop Wilson was held, may appear from the following instance. As queen Caroline, consort of his late majesty, was once in conversation with several of our English bishops,

* The two principal judges, in the Isle of Man are called deemsters: whose oath, at their admission is, You shall do justice between man and man, as equally as the herring bone lies between the two sides of that fish.—Herrings were the chief food of the ancient inhabitants; and the tithe of them is still a good part of the bishop's revenue. Biogr. Britann.

† " To have rendered this little history as complete as possible, Dr. Wilson addressed an elegant Latin epistle, dated May 1, 1710, to the archbishop of Drontheim in Norway (episcopo Nidresensi), to which see, the bishopric of Man had formerly been a suffragan; desiring to have copies of such abstracts, papers, &c. relating to the bishopric of Man, as were in the archives of that metropolitan: but was answered, that the old register proofs of Drontheim had been burnt." Biogr. Britann.

his lordship of Man came in to pay his respects. She no sooner glimpsed him at a distance, than she said, to the prelates who were present, "My lords, here comes a bishop, whose errand is not to apply for a translation; he would not part with his spouse (his diocese), because she is poor *."

No pastor could be more intensely vigilant. Scarcely a Sunday passed, without his preaching himself, either at his own cathedral, or in some of the parochial churches. Exclusive of his general visitations of his whole diocese (which visitations he constantly held four times in every year); he privately visited each parish church, occasionally, that he might judge how both clergy and people went on. With regard to the rights of conscience in others, he exercised the most candid and benevolent moderation. He admitted dissenters to the holy communion; and administered it to them, either sitting, or standing, as they themselves approved. Such amiable and uniform moderation had so favourable an effect, that, a few years after his settlement in the island, not a single dissenting congregation, of any kind, was to be found in it. Never was episcopal authority (which he knew how to maintain, when occasion required) more happily blended with paternal mildness. Nor was the learned lord chancellor King at all beyond the mark, in declaring, that, under this bishop, the true form of the primitive church, in all its purity, might be found in the Isle of Man.

* The queen seems to have taken this phrase, from the usual saying of Fisher, bishop of Rochester, whom Henry VIII. beheaded: who, in the days of his prosperity, was more than once offered a translation to a richer see; but his answer constantly was, I will not forsake my little old wife, to whom I have been married so long, for a wealthier. And, to his friend, bishop Fox, he wrote thus: If other bishops have larger revenues, I have fewer souls to take care of: so that, when I give up my account for both to God, which I must soon do, I shall not wish my condition to have been better than it is.——Biogr. Brit. vol. iii. p. 1929.

At length this excellent prelate, having served his generation, by the will of God, all the days of his appointed time, was translated to heaven, the beginning of March, 1755, in the ninety-third year of his age, and the fifty-eighth of his episcopate. He died of a cold, which he caught by taking an evening walk in his garden, after having read prayers in his domestic chapel.

SOME OUTLINES OF THE

LIFE OF DR. ISAAC WATTS*.

This great and good man was born at Southampton, July 17, A. D. 1674, of eminently religious parents; who being conscientious non-conformists, had suffered much, by those persecuting measures, which dishonoured the reign and will for ever disgrace the memory of Charles II.

It is unspeakably beneficial to a man, that he bear the yoke in his youth. Whoever is entrusted with the education of a young person, and wishes him to excel in solid literature, should take particular care, to initiate him betimes. By which just precaution, useful knowledge becomes insensibly familiar, and almost natural to the mind; before the poisonous habits of ease, idleness, and trifling (so hostile to every

* Dr. Gibbons, in his Memoirs of Dr. Watts, attacks the validity of two anecdotes, and the date of a piece of poetry, which was printed in Mr. Toplady's Outlines of Dr. Watts, with a disposition bordering on asperity; the littleness of criticism upon such trifles are certainly derogatory to the dignity of a biographer. They may be false, or imperfect, from mistake or misinformation. To whatever cause they may be ascribed, it cannot be deliberate misrepresentation; they do not, in the least, affect to take one flower from the wreath which encircles the doctor's brow, whose name is enrolled in the tablet of literary merit, by the united suffrages of the public. The hints derived from them, were made use of as a palliative for that eminent character's defalcation, respecting the Trinity, which the doctor published to the world.——These few incidental remarks, which are exhibited to the reader, and delineated with a bold and masterly hand, has received no alteration except the expunging of the objectional parts. Editor.

manly and valuable pursuit), have entirely and irradicably overspread the soil.

Dr. Watts enjoyed the full advantages of this early cultivation. He began to learn Latin, at four years of age; and, at a proper interval the Greek; under the care of Mr. Pinhorne, a clergyman of the church of England, to whom we find a Latin ode addressed by the doctor in his lyric poems. His progress in the languages, though rapid, was solid. He ran fast; but (which was of far greater consequence) he mastered every inch of ground as he went.

The precise time when effectual grace laid hold of his heart, and spiritually converted him to God, I am not, at present, able to find. But that great event (abstracted from which, all besides is of little value), appears to have taken place, in an early period of his life. Some tender and beauteous fruits of the Holy Spirit's work upon his soul, appears in several of the doctor's juvenile productions, as well as in those of a later date: and warrant us to believe, that (to use the phraseology of a divine long since with God) the "old angel" had been a young saint.

About the sixteenth year of his age, and A. D. 1690, he was sent up to London, that the academy might finish an education so happily begun. His tutor, Mr. Thomas Rowe (to whom also the doctor inscribed an ode, extant in his lyric poems), has been heard to declare, that he never had occasion to reprimand Mr. Watts, so much as once, during the whole time of his residence in the academy: on the contrary, that his behaviour was so correct and exemplary, that he often proposed Mr. Watts, to the other pupils, as a pattern worthy of their imitation.

In the year 1693, when he was but nineteen, he was admitted, as a communicant, by the congregation of which his tutor had the pastoral charge.

Having completed his academical studies at London, he returned (about A. D. 1694,) to his father's house; where he spent two years in the private spiritual exercises of reading, meditation, and prayer, by way of humble prelude to his entrance on the work of the ministry; a work to which he believed providence had called him, and which he justly considered as the most sacred and momentous of all human undertakings.

Hardly any thing can be of more important consequence to individuals, to families, and to society at large, than the wise and virtuous education of young people. Instruction, it is true, cannot impart the saving grace of God; but it is no less true, that God often blesses human cultivation to very valuable purposes; and sometimes even deigns to make the religious efforts of Christian tutors and ministers, the channels, or means, through which he imparts his saving grace. The husbandman's duty is, to plough and dress and sow his lands; and though, after all his efforts, their success depends on the blessing of heaven; and notwithstanding the crop may not constantly, and in every respect correspond to the utmost of his wishes and his labours; yet some valuable fruits seldom fail to crown his industry, even if the seasons prove inclement, and the soil untoward. Sir John Hartopp, baronet, a gentleman of distinguished piety and erudition, was sensible of the importance of putting his son under the conduct of a wise, a learned, a polite, and a truly Christian tutor. Swayed by this view, it was no wonder that he should cast his eye on Mr. Watts, as one of the fittest persons in the world to discharge so arduous a trust. Witsius, in Holland; Rollin, in France; and Watts, in England; were, perhaps, of all the elegant scholars who then flourished, indued with the happiest powers to form young people to science and virtue, and to insinuate the delicacies of learning, without its thorns, into tender and un-

experienced minds. Most young persons have a certain key, on which, if you touch discreetly, you may manage them as you please, without the usual methods of harsh severity and disingenuous punishments. To discern that key, but without letting your pupil perceive you discern it; and to touch it with judgment; are the great test of a sagacious tutor. Plutarch, in his Life of Alexander the Great, observes, concerning that prince, that he was from a child, of an ardent and impetuous temper, incapable of being forced to any thing, but susceptible of persuasion, and easily won over by gentleness and reasoning. His father, king Philip, had sufficient penetration to perceive the key of Alexander's mind, and wisdom to provide him a suitable preceptor in Aristotle: who, by a judicious address to the finer passions of his royal charge, subdued the future conqueror of the world; and the prince being made to fall in love with knowledge, became a considerable proficient in the belles lettres, because he apprehended himself to be a perfect volunteer. I should, as a well-wisher to mankind, deeply lament the want of such tutors as Aristotle, Witsius, Rollin, and Watts; if providence in the present day, had not given us a Ryland *.

Pursuant to his friend's invitation, Mr. Watts accepted the care of young Mr. (afterwards sir John) Hartopp, with whom he resided four years, in the family-house at Stoke-Newington. And it appears, from the dedication prefixed to our author's admirable Treatise on Logic, that the young gentleman's advancements in literature were such, as might be expected from the happy pupil of so accomplished a superintendant.

While he was thus discharging the duties of a pleased and pleasing preceptor, with that meekness of wisdom †, which gave charms to science, and

* This friend to religion, literature, and mankind, breathed his last at Enfield, July 24, 1792, in the 69th year of his age. Editor.

† James iii. 13.

with that sweetness of the lips which encreaseth learning *; he sedulously attended no less to his own literary improvements, than to those of his promising disciple. It is with diligent tutors, as with faithful and laborious ministers; to both of whom that encouraging word is frequently made good, he that watereth, shall be watered himself †. But, amidst all his other profound and important attentions, he never lost sight of that grand mark to which he made every human attainment subserve; viz. the edification of his own heart in faith and holiness. Hence he devoted much of his time to God; and carefully studied the inspired volume in its original languages, and with the assistance of the best ancient and modern expositors.

He preached his first sermon, on his birth-day, viz. July 17, 1698; when he completed his four and twentieth year; and was, shortly after, chosen assistant preacher to that independent congregation, of which Dr. Isaac Chauncey was the pastor. His pulpit exertions, supposed to be more zealous and vehement than his constitution could well sustain, were soon followed by a severe and menacing illness of five month's duration. But the ambassador of Christ had not yet finished his appointed course, nor fulfilled the work which was given him to do. He recovered, and determined through grace, to spend and be spent for God, he plied his ministerial labours with as great intenseness as before.

On the decease of Dr. Chauncey, he was ordained (March 18, 1702, N. S.) to the pastorship of that church; presently after which event, another long confinement by sickness threatened the extinction of his valuable life. His recovery was so gradual, that it was deemed necessary to lessen his public fatigues, by appointing Mr. Samuel Price to be his assistant, in the summer of 1703.

* Prov. xvi. 21. † Prov. xi. 25.

Men of the finest talents have frequently the infirmest bodies. Mr. Watts was of that number. His health, for some years after the above mentioned period, continued extremely precarious. Yet he appears to have spared himself as little as possible; and to have intermitted his private studies and public ministrations, no more than necessity obliged.

To increase, and to perpetuate as far as he was able, the life and power of godliness among the younger part of his spiritual charge, he formed them into a society, for the excellent purposes of prayer, and conference on religious subjects. When his health would permit, he met them himself: and to his instructive and pious oversight of these young people, we owe the occasion and the rudiments of his treatise, entitled, a Guide to Prayer.

In September, 1712, when he had little more than entered his 38th year, a violent fever (occasioned, probably, by too devoted application to study) almost quite broke him down. From the effects of this visitation, he never totally recovered. His nerves continued more or less in a shattered state, from that time forward, until his spirit returned to God. A sad proof, that the famous sir Francis Walsyngham's maxim (viz. knowledge cannot be bought too dear) is to be adopted with very considerable limitation.

Notwithstanding those severe constitutional shocks, this faithful servant of God had not, at the time last specified, measured much more than half the race he was to run; for his life was extended to an additional period of six and thirty years. But he could truly say, with the apostle before him, We, who are in this tabernacle, do groan, being burdened. Yet, though he could not help feeling his bodily infirmities, he was preserved by grace from murmuring under them. He does not appear to have entertained one hard thought of God; but lay, at the divine footstool, passive as blank paper to the hand

of the writer, or as softened wax to the impressing seal.

In the year 1728, the university of Edinburgh, and also that of Aberdeen, did honour to themselves by conferring on him the degree of Doctor in Divinity; not purchased for five pounds, nor even solicited: but transmitted to him entirely without his knowledge. Learned seminaries would retrieve the departing respectability of their diplomas, were they only presented to (I will not say, such men as Dr. Watts; for few such men are in any age to be found; but to) persons of piety, orthodoxy, erudition, and virtue.

The good doctor, though frequently, and for long seasons together, restrained by illness from the public exercises of his ministry, strictly so called, was an hard student, almost to the very last. At length, exhausted by a progressive, but deep decay, his mortal body was forsaken by its deathless inhabitant, Nov. 25, 1748; after an union of seventy-four years, four months, and eight days.—His funeral sermon (which has supplied me with the foregoing facts and dates) was preached by the learned Dr. David Jennings, on the latter clause of Hebrews xi. 4. And a concise, but not very animated oration was spoken over his grave, at the time of his interment, by Dr. Samuel Chandler.

I have been told, by the late excellent Mr. Whitefield (between whom and Dr. Watts a long and very tender friendship subsisted), that, for several years together, the doctor was so grievously and frequently afflicted with insomnia, or continual wakefulness; and his health, strength, and spirits, were thereby reduced to so low an ebb; that he might on the whole, rather be said to gasp, than to live. Very often, he could obtain no sleep for two or three nights successively, but what was procured by art; i. e. by dint of medicinal preparations. Sometimes, even opiates failed to win the

courted repose: and our modern Job might sing, like him of Chaldea, wearisome nights are appointed unto me. When I lay down, I say, when shall I rise, and the night be gone? I am full of tossings to and fro, unto the dawning of the day. Job. vii. 3, 4.——

"Tired nature's sweet restorer, balmy sleep."

Grata laboratæ referens oblivia vitæ;

is a visitant, which, like every other blessing, is the gift of God, and comes not but at his command. He giveth to his beloved, sleep: Psal. cxxvii. 2. And, when he gives it not, faith will acknowledge the finger of Jehovah's providence, and say, Thou holdest mine eyes waking. Psalm lxxvii. 4.

But the divine will operates through the medium of second causes. Too intense and unintermitted exertions of mind in the pursuit of knowledge, and in the communication of it to others by writing, were the direct occasions of unhinging Dr Watts' intellectual powers, and of shattering a constitution naturally firm.

"With curious art the brain, too finely wrought,
Preys on itself and is destroyed by thought.
Constant attention wears the active mind,
Blots out its powers, and leaves the blank behind."

If grandeur, elegance, and poignancy of genius;—if a strong, extensive, and highly cultivated understanding;—in a word, if the richest native and acquired talents of the head, added to the most amiable virtues of the heart;—could have secured to an human being the felicity of calm and constant self-possession, Dr. Watts had never written his unhappy Dissertations on the Trinity.

Gladly would I throw, if possible, an everlasting vail over this valuable person's occasional deviations from the simplicity of the gospel, relative to the personality and divinity of the Son and Spirit of

God. But justice compels me to acknowledge, that he did not always preserve an uniform consistency with himself, nor with the scriptures of truth, so far as concerns that grand and fundamental article of the Christian faith.

"How narrow limits are to wisdom giv'n!
Earth she surveys, and thence would measure heav'n.
Through mists obscure, now wings her tedious way,
Now wanders, dazzled with too bright a day.
And, from the summit of a pathless coast,
Sees infinite, and in that sight is lost."

The inclusiveness (to call it by the tenderest name we can) of his too wanton tamperings with the doctrine of the Trinity, has been largely and irrefragably demonstrated, by more hands than one. Among others, by the learned Dr. Abraham Taylor, in a masterly tract, entitled, The Scripture Doctrine of the Trinity vindicated, in Opposition to Mr. Watts' Scheme of one divine Person and two divine Powers. The great Mr. John Hurrion, one of the most evangelical men, and ablest reasoner that have added lustre to the present century, has likewise totally demolished Dr. Watts' fanciful and dangerous surmises, in his [i. e. in Mr. Hurrion's] set of admirable discourses, entitled, The Scripture Doctrine of the proper Divinity, real Personality, &c. of the Holy Spirit, stated and defended. Both the above performances were published many years before the Doctor's decease; and consequently, while he was able to answer for himself. Notwithstanding this declension, I am happy in believing, that the grace and faithfulness of the Holy Ghost did not permit our author to die under the delusions of so horrible and pernicious an heresy.

Among many instances which redound exceedingly to the honour of the Doctor's heart, must be numbered the cordial and uninterrupted friendship, which obtained between him and his co-partner in

the ministry, the Rev. Mr. Samuel Price. Aulus Gellius used to wonder, how two such elegant and magnanimous philosophers, as Plato and Xenophon, could ever descend to the meanness of depreciating and envying each other's talents and success. What would he have said, had he been witness to the low competitions, the dirty jealousies, the narrow self-seekings, and the envious treachery, visible in the spirit and conduct of some, who pass for Christian ministers? No such roots of bitterness had any place in the benevolent and disinterested bosom of Dr. Watts. Like the master he served, he took pleasure in the excellencies, the usefulness, and the prosperity of others. It was by his own request, that Mr. Price was associated with him as co-pastor, in the year 1713. And, in his last will, he styled that gentleman, his "faithful friend and companion in the labours of the ministry;" and bequeathed him a legacy, as a "small testimony of his great affection for him, on account of his services of love, during the many harmonious years of their fellowship in the work of the gospel."

Dr. Jennings has preserved a few of Dr. Watts' dying sayings. It is to be wished, that he had recorded more of them. "I bless God," said the ripening saint, "I can lay down with comfort at night, unsolicitous whether I wake in this world or another!" His faith in the promises was lively and unshaken: "I believe them enough to venture an eternity on them!" Once, to a religious friend, he expressed himself thus: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned. And so," continued the Doctor, "I find it. It is the plain promises of the gospel that are my support; and, I bless God, they are plain promises, which do not require much labour and pains to understand them: for I can do nothing

now, but look into my Bible, for some promise to support me, and live upon that." On feeling any temptations to complain, he would remark, "The business of a Christian is, to bear the will of God, as well as to do it. If I were in health, I could only be doing that; and that I may do now. The best thing in obedience is, a regard to the will of God; and the way to that, is to get our inclinations and aversions as much mortified as we can."

The following little incident, I lately had from a person of quality *, who has long shone (and much longer may she continue to shine) the principal ornament of the great and of the religious world. The anecdote, though not important in itself, is worthy of being preserved from oblivion, as a small monument of the refined politeness which distinguished the mind and manners of another elegant and devout female long since with God. The first mentioned of these ladies, being on a visit to Dr. Watts, at Stoke-Newington, the doctor accosted her thus: "Madam, your ladyship is come to see me, on a very remarkable day." Why is this day so remarkable? answered the countess. "This very day thirty years," replied the doctor, "I came hither, to the house of my good friend sir Thomas Abney, intending to spend but one single week under this friendly roof; and I have extended my visit to the length of exactly thirty years." Lady Abney, who was present, immediately said to the doctor, "Sir, what you term a long thirty years visit, I consider as the shortest visit my family ever received."

* The late countess of Huntingdon, who deserves the highest panegyric that can be given to a woman. She closed a life of the most extensive usefulness, unbounded intrepidity, and intrinsic excellence in the cause of Christ, on Friday, June 17, 1791. Unequivocally may it be said, that her character has never been surpassed or equalled in any age, or in any nation. EDITOR.

SOME * ACCOUNT OF

MRS. ELIZABETH ROWE.

This elegant and devout female was the daughter of Mr. Walter Singer, a dissenting minister, of good family, and possessed a competent estate, near Frome, in Somersetshire: who being imprisoned at Ilchester, for non-conformity, in the reign of Charles II. was there visited by Mrs. Elizabeth Portnel, of that town, from principles of mere benevolence and compassion. The acquaintance thus commenced, terminated, however, in marriage: and the lady, a summary of whose memoirs we are now going to give, was the first fruit of the alliance; being born, September 11, 1674, at Ilchester, in which town her father continued to reside, until the death of his wife induced him to return into the neighbourhood of Frome.

On his re-settlement there, his piety, prudence, integrity, and good sense, recommended him to the friendship of lord Weymouth; and to that of Dr. Ken, the deprived bishop of Bath and Wells, who (after the Revolution) lived with that nobleman at Long Leat. Though the bishop was in principle, a very high churchman; and Mr. Singer, a radicated dissenter; still, such were the candour and moderation of these excellent men, that they cordially esteemed, and constantly visited each other. Dr. Ken would sometimes ride, to see his worthy and valued non-conforming neighbour, so frequently as once a week.

* Biogr. Britann. vol. v. p. 3523.

Mr. Singer's chief happiness, however, lay within the pale of his own family. Beside our authoress, he had two daughters; one of whom died in her childhood, and the other survived to her twentieth year. The latter seemed to be the very counterpart of her elder sister, in devotion, virtue, accomplishments, and amiableness of temper. She had the same invincible thirst for knowledge; and consequently, the same extreme passion for books. The lovely sisters frequently prolonged their studies, in concert, until midnight.

But it was Miss Elizabeth, whom providence reserved to be an ornament, not only to her family and to her sex, but to the human species. Her uncommon talents and exalted piety, which dawned even in her infant years, gave her religious father a satisfaction not to be expressed. He himself had received his first effectual convictions, in about the tenth year of his age: from which time, he was remarkable for having never neglected prayer. God was pleased to visit our poetess with strong impressions of grace, at a still less advanced period. My infant hands (says she, in her manual, entitled, "Devout Exercises of the Heart") were early lifted up to thee; and I soon learned to know and acknowledge the God of my fathers. Her relative affections were so lively and delicate, that we find them mingling even with her most solemn addresses to the Deity. In particular, her love and veneration for her father resembled the vestal fires, which were strong, bright, and inextinguishable. As a specimen of her fine feelings, in this respect, we may recur to the following passage: Thou art my God, and the God of my religious ancestors; the God of my mother, the God of my pious father. Dying, and breathing out his soul, he gave me to thy care. He put me into thy gracious arms, and delivered me up to thy protection. He told me, Thou wouldst never leave me, nor forsake me. He triumphed in

thy long experienced faithfulness and truth; and gave his testimony for thee, with his latest breath.

At twelve years of age, she began to write poetry: and it is no wonder, the same elegant turn of mind was connected with a fondness for music and painting; in the former of which, she particularly delighted, and became a very able proficient. But that walk in music, which she chiefly cultivated, was of the most serious and solemn kind; such as best comported with the grandeur of her sentiments, and the sublimity of her devotion.—As to painting she was more than an admirer of that beautiful art. She took up the pencil, when she had hardly sufficient strength and steadiness of hand to guide it: and, almost in her infancy, would press out the juices of herbs, to serve her in lieu of colours. Her father, perceiving her propensity to this accomplishment, provided a master to instruct her in it; and it never failed to be her occasional amusement, to the end of her life.

It was her excellence in poetry, which first introduced her to the attention of the noble family at Long Leat. She had written a small copy of verses, with which they were so highly charmed, that they conceived a strong curiosity to see the authoress: and, in this visit, there commenced a friendship, which subsisted ever after. She was not, then, twenty.

Her paraphrase of the 38th chapter of Job, was wrote at the request of bishop Ken; and added to the reputation she had already acquired. She had no less a tutor for the French and Italian languages, than the Hon. Mr. Thynne, son to lord Weymouth, who voluntarily took that office upon himself; and had the pleasure to see his fair scholar improve so fast under his lessons, that, in a few months, she was able to read Tasso, with great facility. She seems to have been entirely unacquainted with the learned languages. Her father, indeed, took the greatest

care of her education: but he confined it to the acquisition of those accomplishments only, which he considered as falling most properly within the sphere of female improvement.

In the year 1696, which was the 22d of her age, a collection of her poems on various occasions was published, at the request of two distinguished friends.

Her shining merit, and the charms of her person and conversation, had procured her a great many admirers. Among others, the celebrated Mr. Matthew Prior is said to have been a candidate for her heart: and, from several tender passages, relative to this lady, in his printed poems, it plainly enough appears, that she had the deepest interest in his affections. But Mr. Thomas Rowe was the person, destined by heaven to make happy, and to be made happy by the most amiable female then existing.

This gentleman had a fine genius, adorned with an uncommon share of profound and polite learning. His talent in poetry, though not invariably equal to his wife's, was yet very considerable. He was the son of Mr. Benoni Rowe, a dissenting minister, eminent as a preacher and a scholar; and descended of the same family, from which Mr. Nicholas Rowe, the dramatic poet, derived his pedigree: viz. the Rowes of Lamberton, in Devonshire.—Our Mr. Thomas Rowe was born at London, April 25, 1687; and was married to Miss Singer, in 1710. On which occasion, a friend of Mr. Rowe wrote the beautiful Latin epigram inserted * below.

* In nuptias Thomæ Rowe et Elizabethæ Singer.

Quid doctum par usque tuum, sociosque labores,
Fabræ et Daceriі, Gallia vana, crepas?
Par majus gens Angla dedit, juvenem atque puellam,
Quos hodie sacro fœdere junxit amor.
Namque ea, quæ nostri Phœbo cecinere docente,
Explicuisse tuis gloria summa foret.

Mrs. Rowe's exalted merit and captivating qualities could not fail to inspire the most pure and lasting passion: and Mr. Rowe knew how to value that treasure of piety, elegance, and wit, which Divine Providence had given him in such a partner. He made it his business to repay the felicity with which she crowned his life. A considerable time after marriage, he addressed to her, under the name of Delia, that delicate and beautiful ode, of which the following lines are part:

——————Long may thy inspiring page,
And great example, bless the rising age!
Long, in thy charming prison, may'st thou stay;
Late, very late, ascend the well known way;
And add new glories to the realms of day!

At least, Heav'n will not, sure, this pray'r deny:
Short be my life's uncertain date,
And earlier far than thine, the destin'd hour of fate!
Whene'er it comes, may'st thou be by;
Banish desponding nature's gloom;
And make me hope a gentle doom;
And fix me all on joys to come!

With swimming eyes I'll gaze upon thy charms,
And clasp thee, dying, in my fainting arms:
Then, gently leaning on thy breast,
Sink in soft slumbers to eternal rest.
The ghastly form shall have a pleasing air,
And all things smile, while Heav'n and thou art there.

As Mr. Rowe had not, naturally, a strong constitution, his intense application to study (which his

Thus translated, by a young gentleman:

"No more, proud Gallia, bid the world revere
Thy learned pair, Le Fevre and Dacier.
Britain may boast, this happy day unites
Two nobler minds in Hymen's sacred rites:
What these have sung, while all th' inspiring Nine
Exalt the beauties of the verse divine,
Those (humble critics of th' immortal strain)
Shall bound their fame to comment and explain."

marriage connection did not in the least abate) is supposed to have sown the seeds of that ill health, which allayed the happiness of his connubial state; and threw him into a decline, about the latter end of the year 1714. Having little more than finished his twenty-eighth year, his consumption put a period to his life, on the 13th of May, 1715. He had formed a design, to compile the lives of all the illustrious persons of antiquity, omitted by Plutarch. He was enabled to accomplish part of his intent *: for which no man, perhaps, was better qualified, both by genius, judgment, and erudition. History was his favourite pursuit: and he had studied that part of it, which relates to Jewish antiquities, under the tuition of the great Witsius, at Leyden.

During her husband's long illness, Mrs. Rowe hardly ever quitted his chamber; and alleviated, by all the tender offices of sympathy and assiduity, the pains she was unable to remove. She partook his sleepless nights; nor could be persuaded to relinquish her kind but melancholy station at his bed's side. When death had performed its commission, she was with difficulty torn from his breathless clay: and devoted her future years to his memory, by a resolution (which she inviolably kept) of perpetual widowhood.—He died, at Hampstead, near London; where he had resided some time, for the benefit of the air; and was buried in a vault, belonging to his family, in Bunhill-Fields. On his tomb were only marked his name, with the dates of his birth and decease. But an inscription of greater pomp was rendered unnecessary, by Mrs. Rowe's fine Elegy on his Death; in which she relates the

* He finished nine of those omitted lives; of which, eight were published after his decease, by the late Dr. Samuel Chandler. The ninth (viz. that of Thrasybulus), having been put into the hands of sir Richard Steele, for his revisal, was unhappily lost.

thoughts that follow, as a part of his dying conversation:

"How much I love, thy bleeding heart can tell,
Which does, like mine, the pangs of parting feel.
But haste to meet me on those happy plains,
Where mighty love in endless triumph reigns.
He ceas'd. Then gently yielded up his breath,
And fell a blooming sacrifice to death."

She survived him, almost 22 years, and, to the last, retained, without abatement, that extreme affection and veneration for him, which had constantly animated her breast during life. A very little time before her own departure to heaven, she was observed to shed tears, at but hearing the mention of his name.

Soon after the commencement of her widowhood, she quitted London (where, in complaisance to Mr. Rowe's inclination, she usually spent the winter season); and indulged her unconquerable love of solitude, by retiring to Frome, where the greater part of her estate lay. It was in this retreat, that she composed the most celebrated of her works, entitled, Friendship in Death; with the Letters moral and entertaining. How fond she was of obscurity, appears from that beautiful passage, among many others, where she thus sings in prose:

"Such a retreat as disengages the mind from those interests and passions, which mankind generally pursue, appears to me, the most certain way to happiness. Quietly to withdraw from the crowd, and leave the gay and ambitious to divide the honours and pleasures of the world, without being a rival or competitor in any of them, must leave a person in unenvied repose.—Ye vain grandeurs of the earth, ye perishing riches, and fantastic pleasures, what are your proudest boasts? Can you yield undecaying delights, joys becoming the dignity of reason, and the capacities of an immortal mind? Ask

the happy spirits above, at what price they value their enjoyments. Ask them, if the whole creation should purchase one moment's interval of their bliss. No: one beam of celestial light obscures the glory, and casts a reproach on all the beauty this world can boast."

In 1736, some of her acquaintances, who had seen the History of Joseph in manuscript, prevailed on her, though with difficulty, to let it be made public. She had written it, in the early part of life; and had carried it on, no farther, than to Joseph's marriage. Through the importunity of friends (especially, of the countess of Hertford, to whom Mrs. Rowe could scarcely refuse any thing), she added two books more: the composing of which is said to have been the labour but of three or four days. This additional part, which was her last work, was published a few weeks before her death.

That crowning event befel her, according to her wish, in her beloved retirement. She was favoured with uncommon strength of constitution; and had past a more than short life, with scarce any indisposition severe enough to confine her to her bed. But, about six months before her decease, she was attacked by a visibly dangerous complaint; and lamented, to an intimate friend, that, on the near approach of death, she did not find herself so serene as she could wish. Her doubts and fears, though sharp, were short. The holy Spirit, after a little season, filled her with gladness unspeakable, by witnessing to her soul, the interest which God's free grace had given her in the atonement and mediation of him who died for sinners. Under these assurances, she experienced such repose and triumph, that she acknowledged, with tears of joy, that she had never felt any consolations equal to these. She repeated, on this happy occasion, Mr. Pope's verses, entitled, "The dying Christian to his Soul," with such exalted transport, as evidenced, that she really felt all

the holy ecstasies, which breathe in that * exquisite piece of sacred poetry.

After this threatening illness, Mrs. Rowe recovered her usual good state of health: to which, it is extremely probable, the happy state of her soul, and her blessed foretastes of eternal life, might chiefly contribute. Communion with God, and the assurance of his favour, are frequently known to promote health of body, no less than of mind. The fellowship of the Holy Ghost is the grand cordial of human life; and sometimes operates as a sovereign restorative, even to the mortal house of clay.

On the day in which Mrs. Rowe was seized with that distemper, which, in a few hours, carried her off, she seemed to those about her, to be in perfect vigour. About eight in the evening, she conversed with her usual sprightliness; and not without laughter. Afterwards, she retired to her chamber. About ten, her maid-servant hearing some noise in her mistress' apartment, ran immediately in, and found

I.

* Vital spark of heav'nly flame,
Quit, Oh quit this mortal frame!
Trembling, hoping, ling'ring, flying:
O the pain, the bliss, of dying!
Cease, fond nature, cease thy strife;
And let me languish into life.

II.

Hark! they whisper. Angels say,
Sister spirit, come away.
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

III.

The world recedes: it disappears.
Heaven opens on my eyes: my ears
With sounds seraphic ring.
Lend, lend your wings! I mount! I fly!
O Grave, where is thy victory?
O Death, where is thy sting?

her fallen on the floor, speechless, and in the convulsions of death. A physician and a surgeon were instantly sent for; but all applications proved fruitless. She expired, a few minutes before two o'clock, on Sunday morning, February 20, 1736–7. Her disease was judged to be an apoplexy. A devout book was found, lying open just by her: it contained some meditations on spiritual subjects, but was afterwards lost; nor could the title be exactly remembered by those who were with her at the time of her death. She often wished, and prayed, for a sudden dissolution; and God was pleased to grant her the request of her heart. Mr. Grove (who, by his mother's side, was related to Mrs. Rowe) expressed himself thus, in a letter to a friend, occasioned by the decease of this extraordinary lady: "Though her death," says he, "be universally lamented, yet the manner of it is rather to be esteemed a part of her happiness. One moment, to enjoy this life;—the next, or after a pause we are not sensible of, to find ourselves got beyond, not only the fears of death, but death itself; and in possession of everlasting life, and health, and pleasure:—this moment, to be devoutly addressing ourselves to God, or employed in delightful meditations on his perfections; the next, in his presence, and surrounded with scenes of bliss, perfectly new, and unspeakably joyous:—is a way, of departing out of life, to be desired, not dreaded, by ourselves; and felicitated, not condoled, by our surviving friends. When all things are in a readiness for our removal out of the world, it is a privilege, to be spared the sad ceremony of parting, and all the pains and struggles of feeble nature." Dost thou ask, O converted reader, Which is best? To be snatched to heaven, in a moment or two; or to be thrown on a lingering bed, and so (if the Lord please) be able to bear some testimony to his love, power, and faithfulness? I answer: Leave the whole matter to him. If possible, do not

entertain a wish, either one way, or the other. Be this your petition:

"Only receive my soul to thee:
The manner, and the time, be thine!"

She was buried, by her own desire, under the same stone with her father, in the Meeting-house, at Frome; and her funeral sermon was preached by Mr. Bowden, to whom she left a particular charge, that he should not say one word about her in the whole of his discourse.

In her cabinet were found letters, to the countess of Hertford, the earl of Orrery, doctor Watts, and some others of her most intimate and most valued friends. These farewel epistles she ordered to be, immediately after her death, transmitted to the persons they were directed to. They have since been published. An extract from that to her bosom-confident, the countess of Hertford (afterwards duchess of Somerset), may stand for a sample of the rest. "This is the last letter you will ever receive from me; the last assurance I shall give you on earth, of a sincere and stedfast friendship. But when we meet again, I hope it will be in the heights of immortal love and ecstasy. Mine, perhaps, may be the first glad spirit, to congratulate your safe arrival on the happy shore. What transporting reflections shall we make on the advantages, of which we shall find ourselves eternally possessed! To him that loved and washed us in his blood, we shall ascribe immortal glory, dominion, and praise, for ever. This is all my salvation, and all my hope. That name, in whom the gentiles trust, is now my glorious, my unfailing confidence. In his merits alone, I expect to stand justified, before infinite purity and justice. How poor were my hopes, if I depended on those works, which my own vanity, or the partiality of men, have called good! The best actions of my life

would be found defective, if brought to the test of that unblemished holiness, in whose sight the heavens are not clean. Where were my hopes, but for a Redeemer's merits and atonement! How desperate, how undone my condition! With the utmost advantages I can boast, I should start back, and tremble at the thoughts of appearing before the unblemished majesty. O Jesus, what harmony dwells in thy name! Celestial joy and immortal life is in the sound. Let angels set thee to their golden harps. Let the ransomed nations, for ever, magnify thee. Adieu, my most dear friend, until we meet in the paradise of God."

All truly great minds entertain the most elevated ideas of friendship: and, indeed, without some greatness of soul, no man is capable of the sublime virtues and the refined attachments comprised in that lovely term. Such a spirit, as ennobled and warmed the breast of Mrs. Rowe, was susceptible of that generous and exalted flame. Witness the following paragraph, in her farewel letter to Mr. Theobald: "The converse I have had with you, has been very short: but, I hope, the friendship, begun by it, will be transmitted to the regions of perfect amity and bliss. It would not be worth while, to cherish the impressions of a virtuous friendship, if the generous engagement was to be dissolved with this mortal life. Tell Mrs. Theobald, I hope to meet her in the shining realms of love and unmingled bliss."

As to her person, Mrs. Rowe was not what is called, a regular beauty: yet she possessed a large measure of the charms of her sex. She was of a moderate stature. Her hair of a fine auburn colour. Her eyes, of a darkish grey, inclining to blue, and full of fire. Her complexion was very fair, and a lovely blush glowed in her cheeks. She spoke gracefully: her voice was harmoniously sweet, and perfectly suited to that gentle language which always flowed from her lips. The softness and benevolence

of her aspect, together with the strength of understanding which appeared in her countenance, exceed the powers of description.

Her acquaintance with the great, added to her own natural delicacy and good sense, had insensibly formed her to all the ease and accomplishments of the most engaging politeness. Without any degree of stiffness or affectation, she practised, in a distant solitude, all the address and fine behaviour of a court.

The labours of the toilet consumed very little of her time. She despised the arts of dress and ornament; yet without falling into the opposite extreme of improper negligence.

She led a recluse life, but without austerity; and was as exemplary for sweetness of temper, affability, meekness, and every social virtue, as for the exact sanctity of her manners.

God had given her such absolute command over her passions, that it has been questioned, whether she was ever angry, so much as once, in her whole life.

Though she possessed an uncommon share of wit, no one had reason to fear its edge, or to wish it had been less. For, together with the most manly genius, she possessed all that gentleness, which completes the charms of the tender sex. Next to profane and lewd writings, she expressed the strongest aversion to satire; as being usually replete with uncandid invective. No strokes of this kind can be found in her works: and her conversation was not less innocent of every appearance of ill-nature, than her writings. Scandal and detraction were considered, by her, as extreme inhumanity, which no embellishments of wit and liveliness could render tolerable.

She had few equals in her admirable turn for conversation. Her wit was inexhaustible; and she expressed her thoughts in the most beautiful and flowing style. Though she had, even from her

youth, been accustomed to receive the deserved tributes of compliment and praise, from such judges of worth, as might have made some degree of vanity almost pardonable in a lady and an author; yet, she retained all the humility of the meanest and most obscure person.

She was perfectly untainted with the love of pleasure; and was even ignorant of every polite and fashionable game. She had no relish for novels and romances, and entirely abstained from the entertainments of the theatre. The grandeur of her mind set her above every species of luxury. She was always pleased with whatever she found on her table; and neither the nature of her food, nor the manner of dressing it, gave her any uneasiness. She despised visits of ceremony, and had a contempt of riches, that has been rarely equalled. She wrote no dedication to great persons, nor is the name of any minister of state to be met with in her productions. She solicited no favours, and never saw a court.

Filial piety was a remarkable part of her character. She loved the best of fathers, as she ought; and has been heard to say, that she would rather die than displease him. In a memorandum, relating to his last sickness and death, are these words: "My father often felt his pulse, and complained that it was still regular. He smiled at every symptom of approaching death; and would be often crying out, Come, Lord Jesus, come quickly! Come, ye holy angels, who rejoice at the conversion of a sinner: come, and conduct my soul to the skies, ye propitious spirits! And then would add, but thy time, Lord, not mine, is best. When shall I awake, and be satisfied with thy likeness?" The anguish she felt at seeing him in so much pain, gave her, during the time of his illness, a kind of habitual convulsion: a disorder, from which she was wholly free, in every other part of her life. Her father died, April 18, 1719, and was indulged with some delightful prelibations of heaven, before he ascended thither.

She was a gentle and kind mistress to her dependents; and a warm and generous friend. It was observed, that none of her domestics ever quitted her service, unless they married off. Nor was there a friend of hers, though in ever so high a station, who did not experience her beneficent disposition, in presents of books, pictures, or something elegant and valuable, as marks of her esteem.

Her charities to the poor were, literally, amazing. The first time she accepted of a gratification from a bookseller for any of her works, she bestowed the whole sum on a family in distress. She solemnly consecrated half of her yearly income, to charitable uses; and employed her own hands, in providing clothes for the necessitous. She extended her liberalities, not to the poor only, but also to the farther relief of those who were raised above absolute want; and would frequently observe, that one of the greatest temporal benefits we can render to our fellow-creatures, is, to free them from the cares and anxieties which attend a narrowness of fortune. In these cases, she knew how to heighten every favour, by the delicate and obliging manner in which she conferred it. She studied to spare their blushes, while she softened their adversity. Thus, when one of her worldly acquaintances was in known distress, she contrived to lose at play, a sum of money, sufficient to answer the exigences of the case; and this was, probably, the only time she ever touched a card in her life.

It was matter of wonder, how so moderate an estate as she possessed, could supply such various and extensive benefactions; and her own sense of this, once broke out to an intimate friend. I am surprized, said she, how it is possible my estate should answer all these things. And yet I never want money!

She affected no kind of singularity, or appearance of severity; nor ever presumed to censure those,

whose piety and morals were less exalted than her own. Her serenity and cheerfulness of temper were so perpetual, that (except on the loss of her father and of her husband, and when she was witness to any case of distress in others) her whole life seemed to be a constant calm; or, rather, an uninterrupted sunshine: and every hour of it sparkled with good humour, and inoffensive gaiety.

With regard to her religious principles, she was a doctrinal Calvinist: and shone an eminent trophy of that distinguishing and efficacious grace, which she so richly experienced, and which diffused its sanctifying power throughout her practical walk. Agreeably to the scriptural views of the divine sovereignty, we find her thus expressing herself, to him whom her soul loved: "Why did thy watchful providence perpetually surround me, crossing all the methods I took to undo myself? Why didst thou pursue me with the offers of thy favour, when I fled thee with such aversion; and had fled thee for ever, if thou hadst not compelled me to return? Why wast thou found of one that sought thee not? Oh why, but because thou wilt be merciful to whom thou wilt be merciful?" [Devout Exerc. Medit. VIII.]—Again: "I lay a wretched slave, pleased with my chains, and fond of my captivity; till love, almighty love, rescued me. Blest effect of unmerited grace! I shall stand, for ever, an illustrious instance of boundless mercy. To that I must entirely ascribe my salvation; and, through all the ages of eternity, I will rehearse the wonders of redeeming love; and tell to listening angels, what it has done for my soul." [Ibid.]—"Thy kingdom ruleth over all, O Lord; and thou dost according to thy will, in the armies of heaven, and among the inhabitants of the earth. I confess and acknowledge thy providence. The ways of man are not at his own disposal, but all his goings are ordered by thee." [Ibid. Med. IV.]

The holy doctrine of final perseverance was, through the application of it to her soul by the blessed Spirit, the comfort and rejoicing of her heart. Hence those fine passages, which occur in Medit. X. of the above work. "Shall a soul, consecrated to thee, fall a sacrifice to hell? Shall the temple of thy spirit be profaned, and the lips that have so often ascribed dominion and glory and majesty to thee, be defiled with infernal blasphemy and the execrations of the damned? Shall the sparks of divine love be extinguished, and immortal enmity succeed? And shall I, who was once blest with thy favour, become the object of thy wrath and indignation? It is all impossible; for thou art not as man, that thou shouldest lie; nor as the son of man, that thou shouldest repent. Thou art engaged by thy own tremendous name, for my security. Transporting assurance! What further security can I ask? What security can I wish, beyond eternal veracity? The mountains shall depart, and the hills be removed; but thy kindness shall not depart, nor the covenant of thy peace be broken."

AN ATTEMPT

TOWARDS A CONCISE CHARACTER

OF THE LATE

REV. MR. WHITEFIELD.

I DEEM myself happy, in having an opportunity of thus publicly avowing the inexpressible esteem, in which I held this wonderful man; and the affectionate veneration, which I must ever retain, for the memory of one, whose acquaintance and ministry were attended with the most important spiritual benefit to me, and to tens of thousands beside.

It will not be saying too much, if I term him, The apostle of the English empire: in point of zeal for God, a long course of indefatigable and incessant labours, unparalleled disinterestedness, and astonishingly extensive usefulness.

He was a true and faithful son of the church of England; and invincibly asserted her doctrines to the last; and that, not in a merely doctrinal way, (though he was a most excellent systematic divine), but with an unction of power from God, unequalled in the present day.

He would never have quitted even the walls of the church, had not either the ignorance, or the malevolence of some who ought to have known better, compelled him to a seeming separation.

If the most absolute command over the passions of immense auditories, be the mark of a consummate orator, he was the greatest of the age. If the strongest good sense, the most generous expansions of heart, the most artless but captivating affability,

the most liberal exemption from bigotry, the purest and most transpicuous integrity, the brightest cheerfulness, and the promptest wit, enter into the composition of social excellence, he was one of the best companions in the world.

If to be stedfast and unmoveable, always abounding in the works of the Lord; if an union of the most brilliant, with the most solid, ministerial gifts, ballasted by a deep and humbling experience of grace, and crowned with the most extended success in the conversion of sinners and the edification of saints, be signatures of a special commission from heaven; Mr. Whitefield cannot but stand highest, on the modern list of Christian ministers.

England has had the honour of producing the greatest men, in almost every walk of useful knowledge. At the head of these are, 1. archbishop Bradwardin, the prince of divines. 2. Milton, the prince of poets. 3. Sir Isaac Newton, the prince of philosophers: and 4. Whitefield, the prince of preachers.

Bishop Benson was the prelate who had the distinguished honour of ordaining the greatest, the most eloquent, and the most useful minister that has, perhaps, been produced since the days of the apostles.

It appears from a passage in one of Mr. Whitefield's own letters, published since his decease, that he was the person, whom the gracious Spirit and providence of God raised up and sent forth, to begin that great work of spiritual revival in the church of England, which has continued ever since, and still continues, with increasing spread, to replenish and enrich the evangelical vineyard by law established. In the remarkable passage, to which I refer, Mr. Whitefield expresses himself, verbatim, thus, to Mr. John Wesley: "As God was pleased to send me out first; and to enlighten me first; so, I think, he still continues to do it: my business

seems to be chiefly in planting. If God send you to water, I praise his name *." On the whole, he was the least imperfect character I ever knew; and yet, no person was ever more shockingly traduced and vilified, by those, who either were unacquainted with him, or who hated him for his virtues, and for his attachment to the gospel of Christ. But the pen of faithful history, and the suffrages of unprejudiced posterity †,

* See the Collection of Mr. Whitefield's Letters, in three volumes, octavo. Vol. i. lett. 214. p. 205.

† Already has this been exemplified by the testimony of several eminent persons, particularly by the inimitable pen of Cowper, whose poetical characteristic is truth and taste. The following lines are transcribed, as descriptive of that invaluable man, and by being inserted in proximity with the above, it is presumed cannot fail of being interesting to the reader. EDITOR.

" Lenconomus (beneath well sounding Greek,
I slur a name a poet must not speak)
Stood pilloried on infamy's high stage,
And bore the pelting scorn of half an age;
The very butt of slander, and the blot
For ev'ry dart that malice ever shot.
The man that mentioned him at once dismiss'd
All mercy from his lips, and sneer'd and hiss'd;
His crimes were such as Sodom never knew,
And perjury stood up to swear all true;
His aim was mischief, and his zeal pretence,
His speech rebellion against common sense:
A knave, when tried on honesty's plain rule,
And when by that of reason, a mere fool;
Th' world's best comfort was, his doom was pass'd;
Die when he might, he must be damn'd at last.
Now, truth, perform thine office; waft aside
The curtain drawn by prejudice and pride;
Reveal (the man is dead) to wond'ring eyes
This more than monster in his proper guise.

He lov'd the world that hated him: the tear
That dropp'd upon his Bible was sincere;
Assail'd by scandal and the tongue of strife,
His only answer was a blameless life:

will do justice to the memory of a man, of whom the present generation was not worthy.

And he that forg'd, and he that threw the dart,
Had each a brother's int'rest in his heart!
Paul's love of Christ, and steadiness unbrib'd,
Were copied close in him, and well transcrib'd.
He follow'd Paul—his zeal a kindred flame,
His apostolic charity the same.
Like him, cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease:
Like him he labour'd, and like him, content,
To bear it, suffer'd shame where'er he went.

Blush, calumny! and write upon his tomb,
If honest eulogy can spare thee room,
Thy deep repentance of thy thousand lies,
Which, aim'd at him, have pierc'd th' offended skies;
And say, blot out my sin, confess'd deplor'd,
Against thine image in thy saint, oh Lord!"

ANECDOTES, &c.

It appears from a little account book, wherein that great man of God, the Rev. Mr. George Whitefield, minuted the times and places of his ministerial labours, that he preached upwards of eighteen thousand sermons, from the æra of his ordination, to that of his death.

Dr. Grovenor's first wife was a most devout and amiable woman; the Sunday after her death, the Doctor expressed himself from the pulpit, in the following manner: "I have had an irreparable loss, and no man can feel a loss of this consequence, more sensibly than myself. But the cross of a dying Jesus is my support; I fly from one death, for refuge to another.

Some years ago, a friend of a clergyman now living *, said to him, "Sir! you have just as many children as the patriarch Jacob."—True, answered the good old divine: and I have also Jacob's God to provide for them.

A spark of red hot iron flew into a gentleman's eye, several eminent surgeons tried in vain to extract it; at last, a lady of the patient's acquaintance thought of holding his eye-lid quite open, and of extracting the grievance, by the application of a load stone. The experiment succeeded.——How similar is the holy Spirit's virtue, in extracting the love of sin from the heart of a saint.

* The late venerable Mr. Moses Brown. Editor.

King Charles II. once said to that great man Mr. John Milton, "Do not you think your blindness is a judgment upon you, for having written in defence of my father's murder?"—Sir, answered the poet, it is true I have lost my eyes; but, if all calamitous providences are to be considered as judgments, your majesty should remember that your royal father lost his head.

That excellent man the late Rev. Mr. Joseph Hart, made it his inviolable rule, not to let an Arian, an Arminian, or any unsound preacher, occupy his pulpit, so much as once. His usual saying on those occasions, was, I will keep my pulpit as chaste as my bed.

Monsieur de Voltaire forgets all his infidelity, on two occasions; viz. when he is sick, and when it thunders and lightens. He is so particularly afraid of stormy weather, that, if he happens to be writing when the "clouds pour down their torrents, the air thunders, and the arrows of the Almighty flash abroad," he will call out, in an agony of horror, for a bottle of holy water, and sprinkle himself with it from head to foot, and plentifully bedew the floors and walls of his apartments into the bargain. Immediately after which precaution, he orders mass to be said in his chapel; and the masses go on briskly, one after another, until the thunder and lightening cease. But no sooner is the tempest hushed, than a clear sky and placid elements settle him into a laughing Infidel again; and, resuming his pen, he writes against Christianity with as much acrimony, zeal, and want of argument as ever.—This behaviour reminds me of an old proverb:

"When the devil was sick,
The devil a monk would be;
But, when the devil grew well,
The devil a monk was he."

A short time before the demise of queen Anne, as bishop Burnet was riding slowly in his coach, round that part of Smithfield, from whence so many blessed martyrs ascended to heaven, he observed a gentleman, standing on the distinguished spot, in a musing, pensive attitude, and, seemingly, quite absorbed in thought. His lordship ordered the carriage to stop, and sent his servant to the person, with a request that he would come to his coach side. He did so, and proved to be Dr. Evans, a very eminent dissenting minister, of whom the bishop had some knowledge; "Brother Evans" said the prelate, "give me your hand, and come up hither, I want to ask you a question." The doctor being seated, and the coachman ordered to continue driving round as before, the bishop asked the doctor, "what it was that directed his steps to Smithfield? And what he was thinking of, while standing there?"—"I was thinking," answered the other, "of the many servants of Christ, who sealed the truth of their lives in this place. I came purposely, to feast my eyes, once more, with a view of that precious spot of ground. And as public matters have, at present, a very threatening aspect, I was examining myself, whether I had grace and strength enough, to suffer for the gospel, if I should be called to it, and was praying to God, that he would make me faithful even to death, if it should be his pleasure to let the old times come over again."—"I myself came hither," replied the prelate, "on the same business; I am persuaded, that, if God's providence do not interpose, very speedily, and almost miraculously, these times will, and must shortly return. In which case, you and I shall probably be two of the first victims that are to suffer death at that place," pointing to the paved centre.

But it pleased God to disappoint their fears, by giving a sudden turn to national affairs; within a few

weeks queen Anne was gathered to her fathers, and king George I. was proclaimed.

King William being once advised to take more care of his safety, and not to hazard his person too much in the field of battle, answered, "Every bullet has its billet; meaning, that not a bullet flew at random, but was directed by a particular providence, whom to injure, and whom to spare. So the preaching of the gospel is equally under divine direction. God's Spirit takes care that the word of truth shall be a savour of life unto life, to this man; and a savour of death unto death, to that.

An ingenious foreigner was, this week, observing to me, That, "of all the nations of Europe, in which he had been, the English were the most afraid of death." I fear, the reason is, because the English have less religion than other nations.

Archbishop Potter wrote a letter to lady Huntingdon, to this effect; and, as nearly as she can remember (for she repeated it to me by memory,) in these terms:

"Dear Madam,

"I have been very ill since I last saw you. I hope soon to hear from you, that your health is better for your being at Bath. Continue to pray for me, until we meet in that place, where our joy shall be complete. I am, as ever,

Your affectionate friend,

John Cant."

After the good prelate had written the above letter, he was walking with it to his scrutore, and (as his son, Mr. Potter, acquainted lady Huntingdon), being seized with a sudden syncope, dropped upon the floor, and expired with the letter in his hand.

A VERY remarkable circumstance is related, concerning Monsieur Huet, the learned bishop of Avranches. During the latter years of his life, his genius and memory gradually failed: but, two or three hours before his death, being then in the ninety-first year of his age, his genius revived, his memory returned, and he enjoyed all his intellectual faculties in their original vigour.—So, with the people of God, faith, hope, love, joy, and other gracious fruits of the Spirit, may seem to decline; but, before a saint expires, they all flourish again, in as great or greater liveliness than ever. God does not take away his children, until he has given them a lightening before death.

THALES, the Miletian, one of the seven sages of Greece, while he resided in Egypt, measured the exact height of the pyramids there, by the shadows they cast.—So, one way of attaining to the knowledge of doctrinal truths, is, by considering the consequences of the opposite errors.

SOME gentlemen and ladies were a Sunday or two ago, refused admittance into the Magdalen Chapel, though they showed their tickets. On asking the door-keeper, "Why he objected to their going in?" he answered, that he had orders to admit no persons but such as were in full dress.—Surely, this is a very ridiculous regulation.

There is, however, a church, where this regulation is indispensable, and most strictly right. I mean, the church above. No admittance there for any souls that are not in full dress. You must put on Christ for your wedding garment, and wear his resplendid righteousness, by imputation; if ever you mean to shine at God's right hand, and to have a seat in the church triumphant.

The late king of Sweden was, it seems, under great impressions of spiritual religion, for some time before his death. A peasant being once on a particular occasion, admitted to his presence, the king, knowing him to be a person of singular piety, asked him, "what he took to be the true nature of faith?" The peasant entered deeply into the subject, and much to the king's comfort and satisfaction.—The king, at last, lying on his death bed, had a return of his doubts and fears, as to the safety of his soul; and still the same question was perpetually in his mouth, to those about him, "What is real faith?" His attendants advised him to send for the archbishop of Upsall; who, coming to the king's bedside, began, in a learned, logical manner, to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour. When he had done, the king said with much energy, "All this is ingenious; but not comfortable: it is not what I want. Nothing, after all, but the farmer's faith will do for me."

Told me by Mrs. Gallatin, Oct. 1769.

I had the following anecdote from the late worthy Mr. Davis of Hatton Garden, London; whose father had it from one who lived during the plague, and who was well acquainted with the nobleman to whom it refers.

Lord Craven lived in London, when that sad calamity raged. His house was in that part of the town, since called (from the circumstance of Craven House being situated there) Craven Buildings. On the plague growing epidemic, his lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through the hall, with his hat on, his cane under his arm, and putting on

his gloves, in order to step into his carriage, he overheard his negro (who served him as a postillion) saying to another servant, "I suppose, by my lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck lord Craven very sensibly; and made him pause. "My God," thought he, "lives every where, and can preserve me in town, as well as in the country. I'll even stay where I am. The ignorance of that negro has preached an useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hand." He immediately ordered his horses to be taken off from the coach, and the luggage to be brought in. He continued at London; was remarkably useful among his sick neighbours; and never caught the infection.

I likewise think it worth preserving, that (as the same person assured my friend Davis' father), the out-pouring of God's Spirit was uncommonly great, during the whole time of the plague. Such spiritual consolations, and such rich communion with God, were seldom experienced, as were felt and enjoyed by the Lord's people, from the first commencement to the final cessation of that tremendous visitation. So that the time of destruction was, in another respect, a time of peculiar and most transcendent refreshing to the church of Christ.

A VERY poor, but a very good woman, who died in Yorkshire, not far from Ledstone, the seat of the excellent lady Betty Hastings, said, a little before she expired, "I will not die without leaving dear lady Hastings a legacy; and I bequeath her the 17th chapter of St. John; with my prayers that that sweet chapter may be made as great a blessing to her heart, as it has been to mine."

The preceding anecdote was told me, by the countess of Huntingdon, at Clifton, this day, August 12, 1775.

One Mr. Simon Brown, an eminent dissenting minister, who lived about forty years ago in London, became at one time so low spirited, as actually to believe that his soul was annihilated, and that he had no more soul than a stock or a stone. And yet he wrote, and preached, and prayed, and reasoned, with so much power, liveliness, and good sense, that he was more like a man with two souls, than like a man with none. Some of the Lord's people, who are disposed to question the truth of their conversion, live so conscientiously, feel their imperfections so deeply, prize Christ so highly, and long for his presence so ardently, that they demonstrate themselves to be converted persons; just as Mr. Brown, who persuaded himself that he had no soul, proved that he had one, by the very arguments which he brought against it.

Cyrus said to Crœsus, "The chests I keep my riches in, are the hearts and affections of my subjects." The hearts of the saints are the repositories in which God lays up the riches of his grace. His best treasure is in the souls of his people; for there himself resides.

Sir James Thornhill was the person who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back, gradually, to see how it would look at a distance. He receded so far (still keeping his eye intently fixed on the painting) that he was got almost to the very edge of the scaffolding, without perceiving it: had he continued to retreat, half a minute more would have completed his destruction; and he must have fallen to the pavement un-

derneath. A person present, who saw the danger the great artist was in, had the happy presence of mind to suddenly snatch up one of the brushes, and spoil the painting, by rubbing it over. Sir James, transported with rage, sprung forward, to save the remainder of the piece. But his rage was soon turned into thanks, when the person told him, "Sir, by spoiling the painting, I have saved the life of the painter. You was advanced to the extremity of the scaffold, without knowing it. Had I called out to you, to apprize you of your danger, you would naturally have turned to look behind you; and the surprize, of finding yourself in such a dreadful situation, would have made you fall indeed. I had, therefore, no other method of retrieving you, but by acting as I did."

Similar, if I may so speak, is the method of God's dealing with his people. We are all naturally fond of our own legal performances. We admire them to our ruin, unless the holy Spirit retrieve us from our folly. This he does, by marring (as it were) our best works, i. e. by showing us their insufficiency to justify us before God. When we are truly taught of him, we thank him for his grace, instead of being angry at having our idols defaced. The only way by which we are saved from everlasting destruction, is, by being made to see, that "by the deeds of the law no flesh living shall be justified."

While Dr. Doddridge was at Bath, in his way to Falmouth (from which latter place he was to embark, and did embark for Lisbon), lady Huntingdon's house at Bath was his home. In the morning of the day on which he set out from thence for Falmouth, lady Huntingdon came into his room and found him weeping over that passage in the prophet Daniel (chap. x. 11, 12), O Daniel, a man greatly beloved, &c. "You are in tears, sir," said lady H. "I am weeping, madam," answered the good doctor,

" but they are tears of comfort and of joy. I can give up my country, my relations, and friends, into the hand of God. And, as to myself, I can as well go to heaven from Lisbon, as from my own study at Northampton."

Told me, by lady Huntingdon, at Clifton, this day, August 19, 1775.

She also said, that Dr. W———n (the present bishop of Gloucester) came to see her the evening before the day abovementioned. Dr. Doddridge, and Dr. Oliver (the physician), and Dr. Hartley, (author of the Observations on Man), were in the room at the time. W———n, who never knew any thing of politeness or refined behaviour, ran out very furiously against what he called enthusiasm; and observed, however, that " all enthusiasts were honest, though extremely warm and extravagant in their zeal." Shortly after, Oliver Cromwell's name came on the carpet; and W———n termed him " the greatest enthusiast and the greatest rogue that ever existed." Lady Huntingdon pointed out the inconsistency of such a remark, from the gentleman who had said, just before, " enthusiasm and honesty always went together:" but W———n (who I believe was never known either to blush, to retract, or to apologize) brazened it out very lamely.

King Richard I. in one of his battles with the French, took Philip de Dreux, bishop of Beauvais, prisoner. The pope interceded for his liberty, in a letter, wherein he styled the fighting prelate, " his dearly beloved son." The king, by way of answer, sent the bishop's suit of armour, stained with blood and covered with dust, to the pope, and asked him, " Whether he knew his son's coat or no?" The pope was ashamed at the sight, and left the bishop to Richard's mercy.—We call ourselves Christians. Are our conversation garments such as may be expected from the children of God?

Broad Hembury, Sunday, Nov. 11, 1770.—I told my people, from the pulpit, that, as I was walking to church this morning, I could not help observing, how different the trees looked to-day, from what they did this day se'nnight. They were then covered with almost an infinity of leaves: they are now half stript, and their verdant ornaments lie consuming on the ground. Just such an alteration does death make in a country, a parish, or a family. Providence shakes the tree, and down fall the human leaves. But though the leaf drops, the tree remains; though the body dies, the soul survives.

King William Rufus, being once about to embark for France, in a storm, the mariners advised him not to endanger his person, but postpone his voyage until the tempest was over. But his answer was, "Push off, push off; for I never yet heard of a king that was drowned." And, if we never yet heard of a king that was drowned, I am sure we shall never hear of a saint that was damned.

I have been told, that, when our princes touched people for the evil, the form of words pronounced at the time, was, "I touch, but it is God that heals." The same may be said concerning ministers, ordinances, providences, &c. they touch and affect our outward senses, but it is God alone who by his effectual grace heals the soul.

Dr. D———'s besetting sin seems to have been an excess and laxness of complaisance. Being to preach one Sunday at a country town, where were two different meetings, the one Calvinistic, the other Arminian; the doctor provided himself with two sermons, as opposite in their plan, as were the congregations he was to preach to. When arrived at the place, he mounted the Calvinist pulpit in the morning. He gave out his text, and began his

discourse; but had not got far, before he perceived he had pulled out the wrong sermon. He could not, however, recede, but went through with it; with much uneasiness to himself, and to the great dissatisfaction of his auditory. Having but two sermons with him, and knowing that many of his morning hearers would follow him to the other meeting in the afternoon, he was under the necessity of preaching his Calvinistic discourse to the Arminian synagogue: where he gave as much discontent, as he had done to the others before. The doctor lamenting his mistake, shortly after, to an intimate friend, received this mortifying answer: "Never mind it, sir; you only happened to put your hand into the wrong pocket."

Such are the fruits of men-fearing and men-pleasing. Told me, some time ago, by Capt. Clunie.

The late earl of Portsmouth told my uncle, Fran. Toplady, as they were one day walking in a park of his lordship's, which commanded a view of the parish church; that he [the earl] had asked leave of the churchwardens to plaister and white wash the church all over, at his own expence; to which the answer he received was, "That they would give his lordship leave to repair and beautify the church, upon condition of his presenting it with a new ring of bells." As if his conferring one favour on the parish, could lay him under an obligation to confer more!

In this very manner do pharisees and merit-mongers treat the Creator himself. Told me, by my uncle, Francis Toplady, May 19, 1770.

We have had praying kings in England: such as Alfred, Edward III. Henry V. Edward VI. and king William III. Christ himself is a praying king; who ever lives to make intercession for his people. He prays for his subjects, that they may be glorified

eternally; and he prays for his elect rebels (those of his mystic body, who are yet unconverted) that they may be called effectually.

Edward VI. (at a time when sir John Cheek, one of his tutors, was sick) asking, one morning, "how his tutor did?" was answered, that "He was supposed to be near death; and had been absolutely given over by his physicians." "No," replied the king, "he will not die this time; for I have been wrestling for him to-day, with God, in prayer, and I have had an answer of peace; I know he will recover." And the event corresponded. Christ also prays for the spiritual and eternal life of his people; nor prays only, but prevails.

June 19, 1774. As my uncle Francis Toplady and I were walking near the Lock, he was admiring the elegant row of houses, lately built opposite the garden wall of the queen's palace: "What a fine series of building is this, to rise out of what was lately a dirty brick-field!"—I could not help observing, how infinitely greater is the blessed difference which God's Spirit occasions, by his regenerating power, in the souls of them that are born of him!

When Philip of Macedon besieged Methone, an archer (whose name was Aster, and who assisted in defending the town) took his stand on one of the turrets; and, being a very exact marksman, wrote upon an arrow, "To Philip's right eye." He shot the arrow, and it deprived Philip of the eye it was meant to destroy. Did an ancient warrior take his aim with such certainty, or shall a modern American rifle-man hardly ever miss his mark; and the Spirit of God fall short of his design, and try in vain to pierce a sinner's heart with the arrow of saving grace? Impossible.

A YOUNG man was recommended to Diogenes for a pupil; and his friends, thinking to give Diogenes a good impression concerning his intended disciple, were very lavish in his praises. "Is it so?" answered the old philosopher: "If the youth is so well accomplished to my hands, and his good qualities are already so numerous, he has no need of my tuition. Even keep him to yourselves." As little are self-righteous people fit for Christ.

WISE, learned, and magnanimous, as the ancient Romans were, they still had a foolish custom, when the moon was eclipsed, of rattling and making a noise with brass vessels, in order that the sound might bring the moon to herself again: and in hopes of making her shine, they lighted up torches, and threw firebrands into the air. Just as much efficacy have human reason, and human works, to discover the way of salvation, and reconcile lost man to the favour of God.

KING PHILIP, of Spain, calling queen Elizabeth's ambassador to him, pulled a small map of the world out of his pocket; and covering the spot designed to represent England, with his little finger, jeeringly asked the ambassador, "where was England?" On comparing the pomp of the present world, with the glory that shall be revealed; we may justly ask, "Where and what is the present life, when set in competition with the bliss that flows at God's right hand?"

XENOCRATES of Chalcedon, while pupil to Plato, was often reproached by his master, for his want of politeness and good nature. Some of Xenocrates' pretended friends endeavoured to prejudice him against Plato, for making so free with him. "Hold your tongues," answered Xenocrates; "I neither love nor respect Plato the less, for using me thus:

he does it for my good." O afflicted Christian, remember this! and know, that God troubles thee for thy good.

At Worcester, there was (and perhaps still is) an idiot, who was employed at the cathedral there, in blowing the organ. A remarkable fine anthem being performed one day, the organ-blower, when all was over, said, "I think we have performed mighty well to-day." "We performed?" answered the organist; "I think it was I performed; or I am much mistaken." Shortly after, another celebrated piece of music was to be played. In the middle of the anthem, the organ stops all at once. The organist cries out in a passion, "Why do not you blow?" The fellow, on that, pops out his head from behind the organ, and said, "Shall it be we then?"

What are all our pretensions to free-will, spiritual strength, and self-righteousness; but the pride of our hearts, realizing the idiot's question, "Shall it be we?"

When Matthew Prior was secretary to king William's ambassador in France, A. D. 1698, he was shown, by the officer of the French king's household at Versailles, the victories of Louis XIV. painted by Le Brun; and, being asked, whether the actions of king William were likewise to be seen in his palace? Prior answered, "No: the monuments of my master's actions are to be seen every where but in his own house."

So the good works of a true believer shine every where, except in his own esteem.

It was remarked concerning the present sir Peter Warren (who in the war before the last, had only the command of a twenty-gun ship), that he did more execution on the Spaniards (who therefore

nick-named his ship the Infernal), and that he took more prizes than any captain of a first-rate man of war. So ministers of the fewest gifts, are sometimes more eminently owned of God, to the conversion of souls, than those of the brightest abilities and highest attainments.

A GOOD woman (Mrs. Eagle) was saying to me, to-day (at London, Sept. 14, 1775), that she never desired to be in a sweeter frame than Mary Magdalen was, when she washed our Saviour's feet with tears. I answered, that Mary Magdalen had two frames; her weeping frame, when she bedewed the feet of Christ; and a rejoicing frame, when he said to her "Go in peace." Sooner or later, all God's people know what both these frames mean.

CHARLES the XIIth's first exploit was the siege of Copenhagen. He had never till then, heard the report of muskets loaden with ball; which were now firing on him from the fortifications. Asking a gentleman who stood near him, "What whistling it was that he heard?" was answered, "It is the noise of the muskets, which they are firing upon your majesty." "Right," replied the king; "from henceforward it shall be my music." [Biogr. Dict. vol. XII.] When a Christian, or a minister, renders himself conspicuous in the defence of gospel truths, noise and malice, slander and opposition, are the music he is to expect from the world, and from that day forward.

AN happy death, no less than an holy life, is the gift of God. Hence the late truly good Dr. Guise never prayed in public, without thanking God for all who were departed in faith. And so does the church of England, in the Communion Service. None but the Holy Ghost can give the εὐθανασια.

When the magnanimous and heroic Caractacus, a British king, was sent prisoner to Rome, he could not forbear crying out, on surveying the grand and elegant buildings of that superb capital, "How is it possible, for the owners of such magnificent structures as these, to envy the poor cottages of the Britons!" Much more may we wonder, how it is possible for a regenerate soul, who has God and heaven for its portion, to pant after the honours, wealth, and pleasures, of a wretched, perishing world.

I remember to have seen an humorous print, of a miller grinding old people young. The idea, religiously considered, is not without reality. In regeneration, the holy Spirit puts us into the mill of the law, and grinds us small, and we come out new creatures.

I am told, that there is at Brighthelmstone, on the sea-shore, a spring of fresh water; which spring continues fresh, though constantly covered with the sea when the tide is in. How strongly does this resemble the principle of grace in the heart of a believer! a principle which still exists, though amidst a sea of corruptions; and remains distinct, even when those corruptions conceal it from view, and debar it (for the time being) from actual use and exercise.

Plato, in his youth, had wrote several tragedies. But he no sooner heard Socrates lecture upon virtue, than he burnt them all, and devoted himself to the pursuit of wisdom and morality. So when the soul has been savingly taught of God, its vanities fall off, and its desire is to be made wise and happy to salvation.

A YOUNG gentleman, whose sensual propensities were extremely violent, desired the Sexton of St. Olave's, Southwark, to get him an entire female scull. The man gave him one, and received half a crown for his pains. Every morning, for a considerable time, the gentleman spent some minutes, in surveying this scull, before he went out; from an expectation that the sight of so unpleasing an object would operate as an antidote against the power of that temptation to which he was so subject. But all in vain. His corrupt inclinations still prevailed, and he sinned as frequently as ever. At last, he found that the scull did him no service; and he made a present of it to Mr. Wilson, of Bath; who, this day, (at Bath, Sept. 18, 1776), gave it to me, at my request.

Afterwards, it pleased God to convert the abovementioned gentleman; and vital grace did that for him, which a dead scull was unable to effect. His easily besetting sin had no more dominion over him, from the day that the Holy Ghost laid effectual hold on his heart.

GOOD Mr. Rogers, the martyr, on the morning he was burnt, put on his clothes very carelessly; cheerfully saying, that "it mattered little how they were put on, seeing they were so soon to be put off for ever." Such should be our attachment to all worldly things.

IT was said of Edward the black prince, that he never fought a battle which he did not win; and of the great duke of Marlborough, that he never besieged a city which he did not take. Shall that be said of men, which we deny concerning the most high God? Is he less successful than some human generals? Shall these invincibly prevail, and grace be liable to defeat? Impossible.

Procopius says, that when Misdates, king of Persia, was dead without issue, but had left his queen pregnant, the Persian nobility set the crown on the queen's belly, before she quickened: thereby acknowledging her unborn offspring for their future sovereign. So that Sapores (which was afterwards the child's name) [was not only crowned before he was born, but even] began his reign, before he began to live. If such acts, done by men, seem not irrational; why should any think it strange for the only wise God to set the crown of election upon the heads of his people, when as yet none of them had any being, save only in the womb of his own purpose and decree?

The late lord B———ke (viz. the celebrated infidel and tory) was one day, reading in Calvin's Institutions. A clergyman * of his lordship's acquaintance coming on a visit, lord B. said to him, "You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner."—"Doctrines of grace (replied the clergyman)! the doctrines of grace have set all mankind together by the ears." I am surprised to hear you say so," answered lord B.; "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible: and, if I believed the Bible, I must believe them. And, let me seriously tell you, that the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation, as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

Told me, this day, at Bath, July 30, 1775, by lady Huntingdon, who had it from lord B———'s own mouth.

* Mr. Church, who died curate of Battersea.

How fruitless is anxiety for worldly things! My friend, the late Mr. Paul Greenwood, when on his death bed (about two years ago), was under some distress, as to his mother, to whose support he used to contribute.—The good man was no sooner dead, than a messenger was dispatched to let his mother know it. The messenger of the son's death was met, on the road, by another messenger, who was coming to bring the news of the mother's death to her son.—Thus, she lived not to miss her son's kindness; but both mother and son met in heaven together, about the same time.

I write this, October 30, 1769.

I cannot help adding a saying the above good man made use of, in his plain, simple manner, on being told, that some people thought his sermons too long. "I sometimes preach," answered he, "half an hour, before God comes: and when he is come, I can do no less than preach half an hour, or three quarters of an hour afterwards."

For some few years before the death of the great Mr. Hervey, he visited very few of the principal persons in his neighbourhood. Being once asked, "Why he so seldom went to see the neighbouring gentlemen, who yet showed him all possible esteem and respect?" He answered, "I can hardly name a polite family, where the conversation ever turns upon the things of God. I hear much frothy and worldly chit chat; but not a word of Christ. And I am determined not to visit those companies, where there is not room for my master, as well as for myself."

Dr. Oliver, the celebrated Bath physician, had been a very inveterate infidel, till within a short time before his death. In his last sickness, the arrows of spiritual conviction stuck fast in him. Lady Hun-

tingdon never saw a person more thoroughly humbled, distrest, and broken in heart. Coming to him about two days before he died, he lamented, not only his own past infidelity, but the zeal and success with which he had endeavoured to infect the minds of others. "O that I could undo the mischief I have done! I was more ardent," said he, "to poison people with the principles of irreligion and unbelief, than almost any Christian can be to spread the doctrines of Christ."—Cheer up (answered lady Huntingdon); Jesus, the great sacrifice for sin, atoned for the sins of the second table as well as for those of the first.—"God," replied he, "certainly can, but I fear he never will, pardon such a wretch as I."—You may fear it at present, rejoined she; but you and I shall most certainly meet each other in heaven.—The doctor then said, "O woman, great is thy faith. My faith cannot believe that I shall ever be there."

Soon after, the Lord lifted up the light of his countenance on Dr. Oliver's soul. He lay, the rest of his time, triumphing and praising free grace; and went off, at last, as happy as an angel.

Told me, by lady Huntingdon, at Clifton, August 19, 1775.

Mr. Maccail, a Scotch preacher, was tortured to death, in Scotland, some time after the restoration of Charles II. His dying words were glorious and triumphant, notwithstanding the extremity of his bodily pain: "Farewel, sun, moon, and stars! farewel, world, and time! farewel, weak and frail body! welcome, eternity! welcome, angels and saints! welcome, Saviour of the world! welcome, God the Judge of all!"—He died by the torture of the iron boot.

A person, who had heard much concerning Scanderbeg's victories, was very desirous of seeing the

sword with which that famous general had wrought such celebrated exploits. Scanderbeg sent it to him; and, on seeing it, the person spake to the following effect: "Is this the weapon which has made so great noise in the world? I can see nothing in this short, mean looking sword, answerable to the majestic idea I had entertained of it." This being told to Scanderbeg, he ordered the messenger to remind the other, that "Scanderbeg's victories depended, not on the grandeur of his sword, but on the strength and skill of the arm that wielded it: not the weapon, but Scanderbeg himself was the conqueror." So, it is not the gospel, nor gospel ministers, by whom souls are subdued to Christ; but the power of Christ's own spirit, acting by these, which brings sinners in subjection to the obedience of faith.

The late lady L—d—y, on being asked, by lady Huntingdon, "whether she knew any think of that holy Spirit by whom the Bible was inspired?" made answer, in the following words: "Yes, my lady, I am well acquainted with the name of Socrates, and of all the other philosophers, that composed the Bible."

Told me, at Epping place (in Essex), by lady Huntingdon, April 2, 1776.

A godly minister, being in a consumption, came to Ashby (near Fawsley, where Mr. Dod lived), for the benefit of Mr. Dod's counsel and conversation. He was much bowed down with doubts and fears; and, a little before his death, asked Mr. Dod, "What will you say to me, who am going out of the world, and can find no spiritual comfort?" Mr. Dod answered, "And what will you say to Christ himself, who, when going out of the world, found no comfort, but cried out, My God, my God, why hast thou forsaken me?" This speech much re-

freshed the dying minister, a little before he went to his heavenly inheritance.

A MINISTER was recovering of a dangerous illness; when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death; yet, it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind, to preach as usual."—The good man answered: "You are mistaken, my friend; for this six weeks' illness has taught me more divinity, than all my past studies, and all my ten year's ministry, put together."

Related by Mr. Medley, in preaching, at London, this evening, May 11, 1776.

PUBLIC controversy from the press, may be of standing use to the present and to future times. But wrangling altercations in private company, seldom have much good effect: they resemble the pope's interview with an English quaker, where neither received any good from the other.—The quaker visited Rome, in order to convert the pope. Being admitted to his presence, the quaker thus accosted his holiness: "Friend, I come to tell thee, that thou art antichrist, and the scarlet whore of Babylon."—The pope, who was a man of humour, answered; "Friend, I am glad thou art come, as it gives me an opportunity of telling thee, that thou art a most egregious heretic. Thou mayest think thyself well off, that I do not put thee into the inquisition, and burn thee to ashes. So, get thee back to thy own country, while thou art safe and sound."—Thus, each left the other, as he found him. The pope would not believe himself to be antichrist, nor the quaker deem himself an heretic.

Mr. William Gay (of Uffculme), in conversation, at Broad Hembury, April 2, 1775.

Lewis I. of France, died of vexation, occasioned by the revolt of his son, Lewis of Bavaria. The broken hearted father said, as he expired, "I forgive Lewis; but let him know, he has been the cause of my death."—The sins of God's elect were the cause of the Messiah's death; yet, in dying, he declared, "Father, forgive them," &c.

My late revered friend, the truly reverend and useful Mr. George Whitefield, was preaching one time at Exeter. A man was present, who had loaded his pockets with stones, in order to fling them at that eminently precious ambassador of Christ. He heard his prayer, however, with patience: but no sooner had he named his text, than the man pulled a stone out of his pocket, and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word to his heart, and the stone dropt from his hand. After sermon, he went to dear Mr. Whitefield (whose name I can hardly think of without tears), and told him, "Sir, I came to hear you this day, with a view to break your head; but the Spirit of God, through your ministry, has given me a broken heart." The man proved to be a sound convert, and lived an ornament to the gospel. Such power belongeth unto God!

My old and valuable acquaintance, the late Mr. Thomas Chorlton (who died, at Southwark, Dec. 19, 1774), who absolutely fell a martyr to frequent and excessive preaching, was very comfortable on his death-bed. "When will the happy hour arrive?" was one of his dying sayings. And, when some of his friends were taking their last farewel of him, he said, "Friends united to Christ shall meet again." He compared himself to a weary child, whom his father was putting to bed; and was deeply refreshed by that sweet promise in the last verse of Isa. xxxv. "The ransomed of the Lord," &c.—

His funeral text was, by his own particular desire, Acts ii. 28. "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."

Lady Huntingdon was once speaking to a workman, who was repairing a garden wall, and pressing him to take some thought concerning eternity and the state of his soul.—Some years afterwards, she spoke to another, on the same subject; and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation."—"Your ladyship is mistaken," answered the man: "I heard what passed between you and James, at such a time; and the word you designed for him took effect on me."—"How did you hear it?"—"I heard it on the other side of the garden, through an hole in the wall; and shall never forget the impression I received."—Thus will the blessed Spirit even make his way through the hole of a wall, rather than an elect sinner shall die unconverted.

"How does your ladyship" (said the famous lord Bolingbroke once to lady Huntingdon) "reconcile prayer to God for particular blessings, with absolute resignation to the Divine Will?"—Very easily (answered she): just as if I was to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case, my language would be, I wish you to bestow on me such a favour; but your majesty knows better than I, how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you.

A gentlewoman at Lambeth, (if I mistake not, her name is B——e) being lately asked to read some of W——y's Arminian tracts, answered thus: "I

have not yet done with the Bible: when I have thrown aside the Bible, I will read Mr. W——y."

Told me, at Knightsbridge, by Mr. Petty, in June, 1777.

The late Dr. Guyse lost his eye-sight in the pulpit, while he was in his prayer before sermon. Having finished his prayer, he was, consequently, forced to make no use of his written papers, but to preach without notes.—As he was led out of the Meeting, after service was over, he could not help lamenting his sudden and total blindness. A good old gentlewoman, who heard him deplore his loss, answered him, "God be praised that your sight is gone. I never heard you preach so powerful a sermon in my life. Now, we shall have no more notes. I wish, for my own part, that the Lord had took away your eye-sight twenty years ago, for your ministry would have been more useful by twenty degrees."

The truths of the gospel are to be introduced with discretion and propriety.—A person once harangued on the strength of Sampson: "I affirm," said he, "that this same Sampson was the strongest man that ever did or ever will live in the world."—"I deny it," replied one of the company: "yourself are stronger than he."—"How do you make out that?"—"Because you just now lugged him in by head and shoulders."

The duke of Alva having given some prisoners their lives, they afterwards petitioned him for some food. His answer was, that "he would grant them life, but no meat." And they were famished to death. Fuller's Worthies, Part III. p. 39.

The deniers of final perseverance represent the Deity in a similar view. "God promises eternal life to the saints, if they endure to the end:" but he will not, according to this wretched Arminian doc-

trine, secure to them the continuance of that grace, without which, eternal life cannot be had!

Mr. Hervey was once travelling in a stage-coach with a lady, who was totally immersed in dissipation, the lust of the eye, and the pride of life. "I have comfort," said she, "before my pleasurable plans take place, and when they do take place, and after they have taken place. I expect them with satisfaction, I enjoy them with high gratification, and I reflect on them with happiness when they are past." You have forgot to mention one comfort, madam (replied Mr. Hervey), which such a life is productive of.—"How so?" answered the lady. I have specified the pleasures I receive before the time, at the time, and after the time; and surely, I cannot have made any omission.—"Yes: you have forgot the principal joy of all; viz. the comfort which the review of these things will give you on your death-bed."—The lady was struck: and, growing serious from that time forward, she became an eminent Christian.

Told me, at Broad Hembury, March 15, 1775, by good Mr. Pitts, of Chard.

Similis, captain of the guards to Adrian, got leave to quit that emperor's service, and spent the last seven years of his life in rural retirement. At his death, he ordered the following inscription on his tomb: "Here lies Similis, who lived but seven years, though he died at sixty-seven."

Our true age, and our real life, are to be dated from the time of our abstraction from the world, and of our conversion to God.

One time, when I was at Glastonbury, I went to see the Torr, which is a tower seated on the top of a very high hill. The ascent was so steep, that I was

forced, in some places, to climb up, on my hands and knees.—Would we enjoy God's presence? We must (through the efficacy of his influence) use our hands and knees: i. e. we must be found in the way of obedience, humility, and prayer.

A PERSON was preaching in Norfolk, some time ago, and, among other observations, made the following: "If king George was to come and knock at your doors, you would all strive who should let him in first: why do not you, with at least equal readiness, let Christ into your hearts? One of his auditory took occasion to ask him, when sermon was over, "What if king George should knock at the door of an house in which all the people were dead? Who, I wonder, would rise and let in the king then?"

THERE are merit-mongers, among the most abandoned sinners.—Two women were, some time since, admitted into the Lock Hospital, in order to be cured of a very criminal disease. Mr. Madan, who visited them during their confinement, laboured to convince them of their sin and spiritual danger. "Truly," said one of them, "I am by no means so bad as some of my profession are; for I never picked any man's pocket in my life."—The other said, "I cannot affirm that I never picked a man's pocket; but I have this in my favour, that I never admitted any man in my company, on a Sunday, until after nine at night."

WHEN captain David Gam fell in the battle of Azincourt, king Henry V. knighted him as he was expiring on the ground.—What are all earthly distinctions, but honours conferred on dying men.—And what superior glory does Christ confer on his expiring saints! He crowns them kings in the very article of death.

A GOOD woman (Mrs. Whitby, of Columpton) said, when under great bodily pain, "God has an end to answer by every afflicting dispensation; and, until God's end is answered, I would not wish this affliction to be withdrawn."

AUG. 18, 1769, Dr. G——— told me, that, some years ago, when he had been for a long time together, under great darkness of soul, he was complaining to good Mr. Walker (of Truro), that "he could compare himself to nothing else, but to a raven, an unclean bird, bringing bread and flesh to God's people, without tasting any himself."—To which Mr. Walker answered; "Be contented and thankful, that the Lord makes you a feeder of his heritage."—"Ah, but," added the doctor, "it seems hard, to act merely as a cook, and serve up rich provision for others, while I myself am famishing."—Mr. Walker rejoined, "Nay, but, O man! who art thou that repliest against God?"

MR. FOX, the martyrologist, tells us, of one Mr. Crow an English seaman, who, being shipwrecked, lost all his property, and was obliged, when shifting for his own life, to throw what little money he had, which was five pounds, into the sea. But he would not part with his New Testament; and therefore, having tied it round his neck, he committed himself to a broken mast; on which, having floated for four days, he was at last discovered, and taken up alive; all the rest of the ship's crew being drowned.

SOME time since, I was reading of a good woman, who, being on her death bed, was asked, whether she wished to live or die? "I desire," said she, "to have no wish about the matter; except it be, that the Lord may perform his own will." But, replied the person, which would you choose, if the Lord was

to refer it to yourself? "Why truly," rejoined she, "I should in that case beg leave to refer it back to him again?"

Archbishop Williams once said to a friend of his, "I have passed through many places of honour and trust, both in church and state; more than any of my order in England, these seventy years before: yet, were I but assured, that by my preaching, I had converted but one soul to God, I should take therein more spiritual joy and comfort, than in all the honours and offices which have been bestowed upon me."

The old duke of Bedford (grandfather of the late duke) used to say, "I consider the prayers of God's ministers and people, as the best walls round my house."

Told me, at Wooburn, by Mr. R. Oct. 12, 1775.

Mr. Winter was lately in company with an Arminian, who ran out violently against the doctrine of election. "You believe election," said Mr. Winter, "as firmly as I do." "I deny it," answered the other: "on the contrary, it is a doctrine I detest." "Do you believe that all men will be saved in the last day, or only some?" Only some. "Do you imagine that those some will be found to have saved themselves?" No, certainly: God in Christ is the only Saviour of sinners. "But God could have saved the rest, could he not?" No doubt. "Then salvation is peculiar to the saved?" To be sure.—— "And God saves them designedly, and not against his will?" Certainly. "And willingly suffers the rest to perish, though he could easily have hindered it?" It should seem so. "Then is not this election?" It amounts to much the same thing.

Mr. John Bunyan having preached one day, with particular warmth and enlargement; some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered: "Aye," said the good man, "you need not remind me of that, for the devil told me of it before I was out of the pulpit."

The late Dr. Grovesnor, being at the funeral of Dr. Watts, a friend said to him, "Well, Dr. Grovesnor, you have seen the end of Dr. Watts; and you will soon follow: what think you of death?" "Think of it," replied the doctor, "why, when death comes, I shall smile upon death, if God smiles upon me."

Told me, by Mr. Ryland, July 11, 1769.

The late lady Stormont, sen. mother of the present lord chief justice Mansfield, upon being complimented by another lady, that "she had the three finest sons in Scotland to be proud of;" made answer, "No, madam; I have much to be thankful for, but nothing to be proud of."

Told me, by lady Grierson, at London, this day, January 10, 1776.

When Thales was young, his mother asked him why he did not marry? "It is too early," answered the philosopher. When he was advanced in years, the good woman repeated her question: to which he answered, "I am now too old." So satan is perpetually suggesting, that it is either too soon, or too late, to return to God.

A Persian king, willing to oblige two of his courtiers, gave to one, a golden cup; and, to the other, a kiss: and he that had the former, complained to the king, that his fellow's kiss was more to be valued

than his golden cup. Christ does not put off his people with the golden cup; but he gives them his kiss, which is infinitely better. He gives his best gifts to his best beloved ones; he gives his best love, his best joy, his best peace, his best mercies.

Some of Mr. Thomas Jones' last words [viz. he who was chaplain of St. Saviour's, Southwark] were, "A sinner saved, a sinner saved!" Similar will be the everlasting song of the saints, in heaven itself.

Mr. Richard Baxter, when on his death bed, was visited by a friend, who reminded him of the glory to which he was going, and that his many good works would attend him into a better state. The old gentleman, lifting up his dying hand, and waving it, replied, "Do not talk to me about works; alas! I have dealt too much in them already."

Mrs. Romaine was, last week, in company with a clergyman, at Tiverton, who ran out with no little zeal against what he called "irresistible grace;" alleging, that "such grace would be quite incompatible with free-will." Not at all so, answered Mrs. Romaine: grace operates effectually, yet not coercively. The wills of God's people are drawn to him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it.

Told me, at Broad Hembury, by Mr. Romaine, Sept. 18, 1773.

A gentlewoman went, some time ago, to hear Dr. F—— preach, and, as is usual among the dissenters, carried a pocket Bible with her, that she might turn to any passages the preacher might happen to refer to. But she found she had no use for her Bible there: and on coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary. The doctor does not deal

in Scripture, but in such learned words and phrases, as require the help of an interpreter, to render them intelligible."

Edward the Black Prince, having conquered and taken prisoner king John of France, nobly condescended to wait on his royal captive, the same night, at supper. Christ, having first subdued his people by his grace, waits on them afterwards to their lives' end.

Mr. Dod, being at Holmby-house, and invited, by an honourable personage, to see that stately building, erected by sir Christopher Hatton; he desired to be excused, and to sit still, looking on a flower which he held in his hand: "for," said he, "I see more of God in this flower, than in all the beautiful edifices in the world.

Dr. Gill was preaching some years ago, on the natural depravity and spiritual inability of man. A gentleman, who heard the sermon, was greatly offended; and, taking an opportunity, some time after, calling on the doctor, told him, that, in his opinion, he had degraded that noble being, man, and laid him much too low. "Pray, sir," answered the doctor, "how much do you think can men contribute toward their own conversion and salvation?" Man can do such and such things replied the gentleman; reckoning up a whole string of free-will abilities. "And have you done all this for yourself?" said the doctor. Why no, I cannot say I have yet, but I hope I shall begin soon. "If you really have these things, in your power," replied the doctor, "and have not done them for yourself, you deserve to be doubly damned; and are but ill qualified to stand up for that imaginary free-will, which, according to your own confession, has done you so little good. However, after you have made your-

self spiritually whole (if ever you find yourself able to do it), be kind enough to come and let me know how you went about it: for at present, I know but of one remedy for human depravation, namely, the effiacious grace of him, who worketh in men both to will and to do, of his own good pleasure."

Dr. Gill preaching a charity sermon, some years since, concluded thus: "Here are present, I doubt not, persons of divided sentiments; some believing in free-will, and some in free grace. Those of you who are free-willers and merit-mongers, will give to this collection of course, for the sake of what you suppose you will get by it. Those of you on the other hand, who expect salvation by grace alone, will contribute to the present charity, out of love and gratitude to God. So between free-will and free grace, I hope we shall have a good collection."

A person called some time ago on Mr. Romaine, and complained of being grievously distressed and bowed down in soul, without one ray of comfort from God. Mr. Romaine's answer was, "Do you think then, that no persons go to heaven, but those that have comforts?"

Told me by Mr. Willet, Nov. 14, 1769.

The Virgin Mary is applied to by papists, as the giver of children. I should rather have thought them more consistent, if they considered her as the patroness of maids and batchelors.

Euclid (the disciple of Socrates) having offended a brother of his, the brother cried out in a rage, "Let me die, if I am not revenged on you, one time or other." To whom Euclid replied, with a sweetness next to Christian, "And let me die, if I do not soften you by my kindnesses, and make you love me as well as ever."

The learned Salmasius said, when on his death-bed, "Oh, I have lost a world of time! If one year more was to be added to my life, it should be spent in David's Psalms and Paul's Epistles."

A friend of Mr. Dod's being raised from a mean estate, to much worldly greatness; Mr. Dod sent him word, that "This was but like going out of a boat into a ship; and he should remember, that while he was in the world, he was still on the sea."

Good Mrs. Wicks of Cambridge, when on her dying-bed, requested her family to pray that God would stay his hand: "I am so full of consolation," said she, "that the frail vessel of my heart can hold no more. I cannot sustain the divine manifestations, with which I am favoured. Beg of the Lord to moderate them, until I get out of the body."

A little before her departure, she said, "All the promises, that, during the time of my pilgrimage below, have been sent home to my soul at different seasons, are now given me together in a cluster."

Told me by her daughter, Mrs. G. senior, Sept. 19, 1769.

Mr. Hervey, being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his breast, "O sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within."

The Rev. Mr. Cochlan asking a lady, in the neighbourhood of Norwich, "Whether she knew any thing of Christ?" She answered, "Yes, sir; I remember that I once saw his picture."

Told me at Norwich, by Mr. Cochlan, April 5, 1776.

A GENTLEMAN having lost a favourite son, said, when some friends offered their condolences, "I would be content, was it possible, to lose a son every day in the year, might I but be favoured with such manifestations of God's presence and love, as I have experienced on the present occasion."

Told me by Dr. Gifford, Sept. 22, 1769.

MR. GRIMSHAW (of Yorkshire), a little before he expired, said to Mr. Venn, "I am as happy as it is possible for me to be on earth; and am as certain of my salvation, as if I was already in heaven."

A MARTYR was asked, whether he did not love his wife and children, who stood weeping by him? "Love them! yes," said he, "if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison. Yet, in comparison of Christ, I love them not."

BROMIARDUS mentions an apprentice, who had served an hard master, by whom he had often been severely beaten. These blows and rigorous treatment the Lord made a means of the young man's conversion. Sometime after, lying on his death-bed, he got hold of his master's hands, (who stood by), and kissing them, said, Hæ manus perduxerunt me ad paradisum; i. e. "These hands have been instrumental in bringing me to heaven."

GOOD old Mr. Peter Higgins, who lately departed to glory, dwelt much in the light of God's countenance, and walked in the full assurance of faith. Being asked, whether he had any doubt of his salvation? He answered, in his plain, simple manner; "I was bargained for in eternity, and the price of my redemption was paid above 1700 years ago: then why should I doubt? I have nothing left to doubt of."

Luther had this passage in his last will and testament: "Lord God, I thank thee, for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children: whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me."

Mr. Fisher, of Norwich, being some time ago, dangerously ill, and recovering again, said to a friend, "I have been in full view of the harbour, and, alas! am blown back again."
Told me by Dr. Hunt, of Norwich, Dec. 10, 1769.

"I know myself to be a child of God, and an heir of glory," said Mr. Hart, on his death-bed; adding, "Judas was lost, that the scripture might be fulfilled: but the scripture would not be fulfilled, if I should not be saved."

The famous Mr. Bulstrode Whitlock (Lord Chancellor, ambassador to Sweden, and historian) used to say, after his retirement from the world and from public business; "My religion is, to have the good Spirit of God in my heart."

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had; lifting up his eyes to heaven, said, "Lord, thou knowest where I have laid up my treasure."

To say that a man, now in a state of grace, may hereafter perish eternally; is to say, that God serves his saints, as Edward IV. served the bastard of Falconbridge. Edward first pardoned him, and then cut off his head.

In returning from St. Nicholas' church, Bristol, where I preached this afternoon; lady Huntingdon said to me, "You have dressed the pharisees to purpose."—I answered, "My wish, madam, is not to dress them, but to undress them."

Henry I. made the length of his own arm a standard measure [since called a yard] throughout England. Do not bigots act much the same part in matters of religion?

Wenceslaus, king of Bohemia, after the defeat and flight of his army, being himself taken captive by the enemy, was asked, how he did? His answer was, "Never better. While I had all my army about me, I could find but little time to think on God: whereas, now, being stript of all earthly dependencies, I think on God alone, and betake myself wholly to his providence."

A good woman, in much pain of body, lately said, "Though I groan, I do not grumble."

"I had rather do the least truly good work," said Luther, "than obtain all the conquests of Cæsar and Alexander."

Anaxagoras, the Ionian, being asked, to what end he was born, replied, "To contemplate the sun, moon, and skies."—Had he been a Christian, he would have answered, "To glorify God, and to be glorified by him."

A painter, going to take the picture of Helena, finding himself not able to draw her beauty to the life, drew her face covered with a vail.——Much more, when we speak of God's excellencies, must we draw a vail.

A good man, who died some years ago, at Cambridge, said, in his last hour, "I used to fear the river of death: I thought it deep, but I find it shallow; and it is no burden to me to go over."

Some of Dr. Doddridge's last words were, "The best prayer I ever offered up in my life deserves damnation."
Told me by Mr. Ryland, at London, June, 1774.

Doctor Cotton Mather, on his death-bed, expressed himself thus: "I am not afraid to die: if I was, I should disgrace my Saviour. I am in his hand, where no ill can befal me."

A certain philosopher once asked a Christian, "Where is God?"—The Christian answered, "Let me first ask of you, where he is not?"

A certain Jew had formed a design to poison Luther; but was happily disappointed by a faithful friend, who sent Luther a picture of the man, with a warning to take heed of such a person, when he saw him. By this, Luther knew the murderer, and escaped his hands.—Thus the word of God, O Christian, shows thee the face of those lusts, which satan employs to butcher thy comforts and poison thy soul. Hereby, saith David, "is thy servant warned," Psalm xix. 11.

The Rev. Mr. William Law, who was a professed and very able mystic, and who had gone great lengths in asserting the antichristian doctrine of justification by works; was, so far as concerns that article, brought to a better mind by the grace of God, before he was taken hence.

Being on his death-bed, and the turn of the conversation leading him to speak about confidence in

good works, he delivered himself in these words, a very short time before he expired:

"Away with those filthy rags! A fire is now kindled in my soul" [laying his hand to his breast], "which shall burn to the praise of Jesus Christ, to all eternity."

Good Mr. Wilcox [author of A Word to Saints and Sinners] used to wish, if it were God's will, that his death might be sudden: and the Lord gave him his desire. His usual saying was, "Sudden death, sudden glory." Which words were his epitaph, on his tomb in Bunhill Fields.

One Mr. Barber (an ancestor of that Mr. Barber who, about the year 1720, officiated as minister of a dissenting congregation at Burntwood, in Essex), being a protestant, was, in the reign of bloody queen Mary, condemned to the flames. The morning of execution arrived. The intended martyr walked to Smithfield, and was bound to the stake. The faggots were piled round him, and the executioner only waited for the word of command to apply the torch. Just in this crisis, tidings came of the queen's death; which obliged the officers to stop their proceedings, and respite the prisoner's sentence, until the pleasure of the new queen [Elizabeth] should be known.

In memory of so providential a deliverance, by which the good man was literally, as a brand plucked from the burning; he was no sooner released from his imprisonment and troubles, than he had a picture made, of queen Elizabeth, decorated round with significant ornaments: and ordered in his will, that the picture should be transmitted down, for a memorial to future times, in the eldest branch of his family; where (says Mr. Whiston, from whom the above account is extracted) it is preserved to this day. See Whiston's Memoirs, vol. i. p. 295.

The late duke of Newcastle (viz. the old whig duke) had been the instrument of making more bishops, than any other courtier of that time. On his being discarded by a succeeding sovereign, it was remarked to his grace, by a nobleman who was intimate with him, that "all his bishops, except one" [viz. Dr. Johnson late bishop of Worcester], "had forsaken his levee." To whom the duke answered, "I do not wonder at it, my lord; for, of all people in the world, no men are so apt to forget their Maker as the bishops."—(How smart! but at the same time, how palpably unjust), was the profane remark!

Mr. Dodd having preached from that text, "O woman, great is thy faith, be it unto thee even as thou wilt;" he afterwards told some women, who were at dinner with him, "It is an usual saying, let a woman have her will, and she will be quiet. Now, the certain way for a woman to have her will, is to have a strong faith, and to pray as the woman did in the gospel."

Aristides, a professed heathen, would lend but one ear to any who accused an absent party, and used to hold his hand on the other; intimating, that he reserved an ear for the party accused.

See Mrs. Sarah Wight's Experience, p. 68.

In the late war between Russia and the Porte, a small fleet of the former was met in the Black Sea, by a much larger one belonging to the latter. The Turkish commander, observing his own superiority, sent a polite message or summons to the Russian, advising him to surrender, since all resistance would be rash and fruitless. To which the gallant officer made this reply: "That surrendering was not in his commission, but fighting; and that he might come on as fast as he pleased, for he was ready for him." This resolute answer being second-

ed by a suitable conduct, the Turkish fleet, after a short but smart engagement, was obliged to sheer off with loss.—Christian reader, an useful animating hint to you and me: let us go and do likewise. James iv. 7. 1 Tim. vi. 12.

In the reign of Charles II. one Blood attempted to steal the crown; and, instead of being hanged for it, had a pension settled upon him by that prince.

Naturally, we are all crown-stealers. We rob God of the glory, freeness, and unchangeableness of his decrees; we are for robbing Christ, as much as in us lies, of the praise of our salvation; and rob the Spirit of his efficacy, by exalting our own free-will. Yet many rebels who have done this; many, who have done all they could to uncrown and dethrone the whole Trinity; are endued, afterwards, with grace, and made partakers of God's kingdom.

I have heard of a man, who, being in Wales, went out of mere whim, to hear a Welsh sermon. He did not understand a single sentence that was spoken; and yet the power of God's Spirit was so eminently present, that the man was converted under that discourse. Can there be a stronger proof, that the work of conversion is the work of God only?

In the last century, an Asiatic Jew, named Sabbatei-Sevi, pretended to be the Messiah, and to work miracles. Being brought before the Turkish emperor, that prince told him, "he would have him stripped naked, and shot at with arrows; and, if he proved invulnerable, he would acknowledge him for the person he pretended to be." The impostor fell on his knees, and begged he might not be put to so violent a test.—Arminianism professes itself to be the true system. But stripped and shot at with the arrows of reason and God's word, and it soon appears to be an imposture.

Sometimes, there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent, to some neighbouring state, in character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No: he did not divest himself of his regal dignity; but only added to it that of public deputation. So Christ in becoming man, did not cease to be God; but, though he ever was and still continued to be king of the whole creation, acted as the voluntary servant and messenger of the Father.

The late elector and bishop of Cologne was particularly addicted to hunting, and kept a great number of fine horses and excellent dogs. An intimate friend took the freedom one day, to represent to him, "that it was rather unbecoming a bishop to devote so much of his time and affection and revenues to the sports of the field."—"I hunt" (replied the elector), "not as bishop, but as prince of Cologne."—"Be it so" (rejoined his friend): "but if the prince should break his neck, what would become of the bishop?"

I would give this hint a farther improvement. If a professing minister of Christ should go to hell, what would become of the man?

A gentlewoman who lived a little way out of Brighthelmstone, dreamed, that a tall lady, dressed in such and such a manner, would come to that town, and be an instrument of doing much good. —About three years after this dream, lady Huntingdon went down thither (on account of her younger son's health, who was ordered by his physicians to bathe in the sea). One day her ladyship met this gentlewoman in the street; who, seeing the countess, made a full stop, and said, "O madam,

you are come!"——Lady H. was surprised at the oddity of such an address from an absolute stranger, and thought at first, that the woman was not in her senses. What do you know of me? said the countess.—"Madam," returned the former, "I saw you in a dream, three years ago, drest just as you now are:" and related the whole of what she had dreamed.—This very person was in consequence of this acquaintance with lady H. converted in a few weeks; and died in the triumph of faith, about a year after. —The result of lady Huntingdon's visit to Brighthelmstone was, the founding of that chapel there, which has been since blest to the conversion of so many souls.

Told me, by lady Huntingdon, at Trevecka, this evening, August 30, 1776.

Our Henry IV. used to keep his crown by him on his bolster, while he slept. Being once very ill, and falling into a deep sleep, his attendants supposed him dead; on which, his eldest son came and took the crown away. The king waking unexpectedly, missed his crown, and enquired what was become of it; when his son brought it again, and restored it on his bended knee.

Man is by nature in a deep sleep; a sleep of spiritual insensibility and death. He knows not that the crown is fallen from his head; but, when awakened by the Spirit of God, he at once misses his crown, and enquires after it at the throne of grace. And, as surely as he feels his loss of it, and beseeches God to restore it, so surely shall it be given him again.

The late lord Huntingdon (who was remarkable for having hardly ever dreamt in his life) dreamed one night, that death, in the appearance of a skeleton, stood at the bed's foot; and, after standing a while, untucked the bed clothes at the bottom, and

crept up to the top of the bed (under the clothes) and lay between him and his lady. His lordship told his dream in the morning to the countess, who affected to make light of it; but the earl died in about a fortnight after.

Told me, by the countess, at Rumford, Essex, April 12, 1776.

I WAS this evening, after preaching at St. Bride's, in company with one Mr. Richards; who, in the course of the conversation, told me, that some years ago, when he was under his first awakenings, and had but an imperfect view of the gospel plan, he had been for a considerable time, exercised with various doubts concerning the absolute freeness of salvation; his unbelief perpetually suggesting, that he must do something, as a condition of justification. While in this state of embarrassment and legal distress, he dreamed one night that he was in company with Mary Magdalen, and that she addressed him to this effect: You are in doubt, whether salvation is absolutely free. Look at me. Consider my case. And then doubt the absolute freeness of salvation if you can. This dream had so happy an effect, that Mr. Richards waked perfectly satisfied about this great point; and has not had a doubt concerning it since. London, Dec. 31, 1775.

ZEUXIS is said to have painted a picture of an old woman so very humorously, that, when finished, it threw him into such an excessive fit of laughter as proved his death.—How many pharisees have fallen in love with their own supposed works of righteousness (as Narcissus with himself), and descended to everlasting death, amid all the false complacency of self-admiration! See Isaiah l. 11.

A FELLOW-TRAVELLER of mine (one Mr. Fry), with whom I went last month through Dorsetshire, and

who has been several voyages to China; told me of a people called Lascars [by a slight transposition, rascals], who are extraordinary good seamen in fine weather, and out of an engagement; but, if once a storm arises, or the vessel is attacked by an enemy, down these Lascars go into the hold, and under the hatches; and will suffer themselves to be sunk, killed, or taken, rather than either fight, or work the ship. No threats or entreaties will induce them.—Such are half the professors of the Christian name.

Broad Hembury, Aug. 18, 1770.

Mr. Ohm (born near Riga) told me to day, that he loves England better than his native country, because he had only his natural birth there; whereas, here, he was born again of the Holy Ghost.

London, July 13, 1776.

Mr. Chorlton, who returned to town from the North, last night, called on me this morning (Oct. 25, 1769), and told me, that he has reason to think that his ministry has been blest to awakening his aged father. Preaching very lately on Ezekiel xxxvii. 9. the old man was so affected under his son's discourse, as to acknowledge with tears, "I have been eighty-six years in the world; and have never lived to God a moment of the time."—Thus grace can make a father the spiritual son of his own child!

Mr. Heard very lately heard Dr. M——preach. Afterwards, the doctor asked him how he liked his sermon? "Like it," said Mr. Heard, "why sir, I have liked and admired it these twenty years." The doctor stared, "Upon that shelf," added Mr. H. "you will find it verbatim. Mr. Boehm was an excellent preacher."

Told me by Mr. Heard, Oct. 1769.

☞ My friend Heard is a bookseller; and booksellers are sometimes dangerous hearers, when a preacher deals in borrowed sermons.

My friend, Mr. Thomas Walsh, who died in the year 1759, had been during his health, a great asserter of free-will and perfection. In his last illness (which was a very long one) I saw him frequently. It was hardly possible for any created being to suffer, on this side eternity, more pain of body, or more dreadful darkness and distress of soul. His bowels literally came away from him by piece-meal. And the Lord did not give him so much as one ray of spiritual comfort, for eight or nine months. He was indeed led through a most tremendous wilderness of horrors. In this awful and disconsolate state (though he had for many years before, been favoured with assurance of interest in Christ) he continued until about half a minute before his death. All was darkness, even darkness that might be felt. "I now feel," said he, "the truth of our Lord's words, Without me ye can do nothing." But, just before he expired, the Holy Ghost shined in upon his soul. His last words were, "He is come, he is come, he is come! My beloved is mine, and I am his."

There is a remarkable fish called the torpedo, which, the moment it touches the bait, communicates such a numbness to the fisherman's arm who holds the rod, that he has hardly any command of it.—What the torpedo is to the fisher, that the world is to a child of God.

I have read of a great commander, who being extremely tormented with thirst, sold himself and his army into the enemies hands, for a draught of cold water: which when he had drank, he repented, and said, "O quantum ob quantillum!" i. e. "How very

little is that, for which I have parted with so very much!"

Believers may adopt the same words, though in a far different sense: "Oh, how much grace and happiness have I got, by a little thirsting, a little trusting in Jesus Christ!"

Mr. Chastanier was some years ago, in great temporal difficulties and distresses. One night, falling asleep with an heavy heart, he dreamt that he was walking over a very rough country, exceedingly fatigued. At last his progress was stopped by a wide river, whose waves were agitated by a violent storm. Pass over it he must; but how he knew not. After walking up and down the side of the boisterous stream, in hope of being able to find a fordable place, he at last discovered a very old and battered boat, with a grave man sitting in it; who said to him, "Young man, you are in great distress about passing this river; step into this boat, and I will engage to convey you safely over." In he accordingly went. The stream immediately grew smooth and placid, and they got soon and safe to the other side. On quitting the boat, he thought he turned and looked very earnestly on the person that had done him this kindness; and it struck him, that it must be Christ. "Lord," said he, "is it thou?—"Yes," answered his friend, "it is I; and be of good cheer, for I will never leave thee nor forsake thee."—On waking, it was so impressed upon his mind, that the boat was emblematic of his faith; which, for a considerable time before, had been very weak and battered indeed.—Soon after, divine providence gave a prosperous turn to his affairs.

Told me, by Mr. Chastanier himself, at London, this day, May 11, 1776.

The famous Dr. Manton was appointed, on some public occasion, to preach before the Lord Mayor

and Aldermen of London. His sermon was learned, ingenious, and eloquent. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak with him. The doctor stopt, and the stranger began: "I was one of your auditory to-day; I went to be fed with the gospel as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was indeed much of the doctor, of the florid and learned man, in the discourse; but little or nothing of Jesus Christ: it was in short, no sermon to me"—"Sir," answered the doctor, "if I have not preached to you, you have now preached a good sermon to me; such as, I trust, I shall never forget, but be the better for as long as I live."

Told me by Dr. Gifford, Oct. 21, 1769.

During the Auto-de-Fe's at Lisbon, the priests who attended used to chaunt a number of psalms; which occasioned the following remark of Voltaire, in the character of a Jew; "These pretended Christians add to their hardship of our persecution, by singing our own psalms while they are burning us to death."—May not the observation be accommodated to those base professors, or rather disgracers, of the Christian name, who confess Christ with their mouths, and, as far as in them lies, put him to open shame in their practice?

Mr. Northcote's uncle served, as an officer under king William, at the battle of Landen, in 1693; when the English and confederates being overpowered by numbers, were forced to retreat: at which time, my friend's gallant kinsman above-mentioned, forded the river (the river Geet, if I mistake not) with his Bible in one hand, and his drawn sword in the other.—In much such a manner do the faithful ministers of God pass through life.

Told me, by Mr. Northcote, at Broad Hembury, August 17, 1770.

Zeuxis painted some grapes in so natural a manner, that the birds flew to the picture, and pecked at the fruit. What are the pleasures of sin, but painted grapes, which, beheld through the delusive medium of satan's colouring, appear to be real, while in fact, they are empty, and void, and waste?

Lady Huntingdon, being once at Tunbridge, asked a poor man's daughter, "Whether she took any thought for her soul?" The young woman answered, "I never knew that I had a soul." "Bid your mother call on me to day," replied the countess. When the old woman came, my lady said to her, "How is it that your daughter is sixteen years of age, and does not know that she has a soul?" The woman answered, "In troth, my lady, I have so much care upon me, to find my daughter in food and clothes for her body, that I have no time to talk to her about her soul."

Told me, by lady Huntingdon, at Norwich, April 5, 1776.

To the above instance, I add two others, which occurred to me myself; and both at Blagdon, in Somersetshire, which was my first curacy. Old farmer Vouls once said to me, "Sir, you preach about faith, and say a great deal concerning it; pray what is faith?" I answered, "What is your idea of it?" He replied, "I suppose it to be the ten commandments."

Old Mr. Robert Clarke, on my mentioning to him (in his last sickness) the necessity of the Holy Ghost's influence, answered, "I suppose, sir, that the Holy Ghost was a good man, who lived a great while ago."

When Dr. Gill first wrote against Dr. Abraham Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem,

and of course, the subscriptions of some wealthy persons who were Taylor's friends. "Do not tell me of losing," said Gill; "I value nothing in comparison of gospel truths. I am not afraid to be poor."

Told me by Mr. Ryland.

King Darius (in a message to Alexander the Great) is said to have styled himself, "brother to the sun and moon, and partner with the stars." Yet were these swelling words of vanity, downright humility, when compared with the spiritual madness and pride of those, who trusting in their own righteousness, set themselves up for partners and coadjutors with the Son of God in the business of justification.

Lady Huntingdon once asked another lady, in Leicestershire, "Whether she knew who it was that redeemed her?" received for answer, "Yes, madam, I know very well, who it was that redeemed me: it was Pontius Pilate."

Told me by lady Huntingdon, at Norwich, April 5, 1776.

Mr. Christopher Love's Prophecy.

[Communicated to me, at London, this day, Dec. 23, 1775, by Dr. Gifford.

☞ How far the predictions are just, I cannot take upon me to say; but I insert them here, on account of their being very remarkable, and the production of so sensible and devout a man as Mr. Love.]

"A short work of the Lord's in the latter age of the world. Great earthquakes, and commotions by sea and land, shall be in the year 1779.

"Great wars in Germany and America, 1780.

" The destruction of Popery, or Babylon's fall, in 1790.

" God will be known by many, in 1795. This will produce a great man.

" The stars will wander, and the moon turn as blood, in 1800. Africa, Asia, and America, will tremble, in 1803.

" A great earthquake over the whole world, in 1805.

" God will be universally known by all. Then general reformation and peace for ever. The people shall learn war no more. Happy is the man that liveth to see this day."

Omnia penes Deum.

OMENS,

Or at least incidents which carry that appearance, are not always regardable. The gallant Epaminondas, a little before the battle of Leuctra, on being told, that several inauspicious omens seemed to portend bad success; nobly answered, in a celebrated verse of Homer, Ἑνς οιωνος αριστος αμυνεσθαι περι πατρης: i. e. The best omen we can have, is, to fight manfully for our country. When William the Norman, commonly termed William the Conqueror, was landing on the Sussex coast, his foot slipped, and he fell to the ground. One of his soldiers gave the incident a very courtly turn, by crying out with a loud voice, " Joy to you, sir! you have already taken possession of England." A short time after, when the same prince was arming himself for the battle of Hastings, he perceived, that, in his hurry, he had put on his coat of mail the lower side uppermost: but, instead of showing any symptoms of superstitious discouragement, he cheerfully said to his attendants, By this I

prognosticate, that my dukedom is turned into a kingdom. Julius Cæsar (if I rightly remember the person) is reported to have fallen, in landing on the shore of Africa: and lest his followers should be disheartened by so unfavourable a beginning, he turned it off with saying, "Thus, Africa, do I embrace thee." When our king William III. while prince of Orange, sailed the first time with a large Dutch fleet, to restore the church and the civil constitution of England to a state of safety and vigour, the commencement of that important expedition was accompanied by some very unpromising circumstances. A violent storm arose which dissipated the whole fleet, and drove the shattered ships into various harbours. William, though by no means exempt from superstitious feelings, yet was not disanimated by this disaster. The dispersed vessels were recollected, and refitted. He ventured to sea again. Scarce had he made the coast of Devonshire, when a contrary wind put his firmness once more to the trial. A council was held, and several expedients were proposed. It was even deliberated, whether it might not be prudent to steer back for Holland. But flebile principium melior fortuna secuta est. In the very crisis, that God, whom every element obeys, commanded the wind to shift; and a sudden, unexpected gale, from the south, wafted the fleet with all its precious freight into Torbay. On this occasion, well might William * ask the Arminian Dr. Burnet (afterwards bishop of Salisbury), "Will you not now believe the doctrine of predestination?"

But though it be true, that all omens are not worthy of observation; and though they should never be so regarded, as to shock our fortitude, or diminish our confidence in God; still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events; nor is there

* See Burnet's Hist. of his own Time, vol. i. p. 789. folio.

any superstition, in noticing these apparent prognostications; though there may be much superstition, in being either too indiscriminately, or too deeply swayed by them.

A most singular chain of uncommon circumstances preceded the assassination of that excellent monarch, Henry IV. of France. In the morning of the day, on which he was murdered by Ravaillac (viz. Friday, May 14, 1610), his majesty was exceedingly pensive. In hope of composing his spirits, he threw himself on his bed, but was unable to rest. Thrice he rose; and thrice he fell on his knees in prayer. Soon after, repairing to the presence chamber, his attendants endeavoured to divert the melancholy which preyed so deeply on his mind. Being naturally amiable and cheerful, he tried to fall in with the well meant pleasantry of his nobles, and attempted to smile; but concluded thus: "We have laughed enough for Friday: there will be weeping on Sunday."

His queen (Mary Medicis) had been crowned but the day before his murder. One La Brosse, a physician, is, by some, reported to have said to the duke de Vendome, on the evening of that day, "If the king survives a mischief which threatens him at present, he will live these thirty years." The duke entreated the king to grant this physician an audience: and repeated what the old gentleman had been saying. His majesty, with unusual asperity and hastiness, replied, "He is an old fool, for telling you such things; and you are a young fool, if you believe him." The duke's rejoinder was firm, respectful, and sensible: "Sire, one ought not to believe such things, but one may fear them *." The same

* It is proper to apprise the reader, that Bayle has endeavoured to shake the credit of this whole story about La Brosse and the duke of Vendome. But I am still inclinable, for reasons too numerous to mention here, to question the decisiveness of the evidence he alleges. See his 3d volume, under the article of Henry IV.

day, as the king and queen were walking through an apartment of the palace, the king stopped to speak with somebody present. The queen stopping at the same time, he said to her, as by a spirit of involuntary prophecy, Passez, Passez, madame la regente, i. e. "Go on, go on, madam the regent."

A few nights before the catastrophe, the queen dreamed that all the jewels in her crown were changed into pearls; and that she was told, pearls were significative of tears. Another night, she started and cried out in her sleep, and waked the king: who asking her, what was the matter? she answered, "I have had a frightful dream; but I know that dreams are mere illusions." "I was always of the same opinion," replied Henry, "however, tell me what your dream was." "I dreamed," continued she, "that you was stabbed with a knife, under the short ribs." "Thank God," rejoined the king, "it was but a dream."

I have already noted, that on the morning of the fatal day, his majesty was unusually chagrined; and he said more than once to those about him, "Something or other hangs very heavy on my heart." Before he went to his coach, he took leave of the queen no fewer than three times; and then stepping into his carriage, had not passed through many streets, ere Ravaillac gave him that fatal stab, which deprived France of one of the most generous and humane sovereigns she ever had.

When Charles I. of England, opened the civil war, by erecting his standard on Nottingham castle; it was soon blown down by an high wind; and the weather continued so boisterous, that the standard could not be refixed for several days. Some years after, while the same calamitous prince was taking his trial, before what was called the High Court of Justice; the silver head fell off from his cane: nor

did the head of its owner remain many days longer upon his shoulders.

At the coronation of James II. the crown, not having been properly fitted to his head, was several times likely to have fallen off; which occasioned Mr. Henry Sidney (afterwards earl of Romney), who was standing near the coronation chair, and who once prevented the crown from slipping, to remind the king, facetiously, "Sir, this is not the first time the Sidney family has supported the crown." On the same day, as James was walking under the canopy of state, it broke; and the royal arms, which occupied part of a painted window in one of the London churches, fell to the pavement (without any visible cause, and the rest of the window standing entire), and were dashed in pieces.

The prince of Orange having landed in the west, James repaired to Salisbury, in order to review a part of the army on which he so vainly depended. Shortly after his arrival in that city, he was seized with a sudden bleeding at the nose; and a stone crown, which almost terminated the spire of the cathedral, was blown down by a sudden storm. The next day, when the review began, he was seized with a more violent bleeding of the nose than before; and it was not a little happy for this endangered nation, that a few spoonfuls of blood, spouting from the royal nostrils, were the only blood which the accomplishment of the ensuing revolution cost.

Let the reader observe, that I nakedly relate the above facts, without wishing to build any theory upon them, or to deduce from them any superstitious inferences. It is, however, my own private opinion, that absolutely to cashier all omens, without distinction or exception, would be to fly in the face of ancient and modern wisdom, as well as of ancient and modern history.

When Paulus Æmilius was appointed to the command of the forces designed against Persius, king of Macedon, the former, seeing his little daughter Tertia in tears, enquired the reason of her distress. The child throwing her arms round his neck, answered, "that she was crying for the death of Persius;" which was the name of her favourite dog, who had just breathed his last. I cannot think that Æmilius discovered any mental weakness, in replying as follows: "An auspicious circumstance, my daughter! I embrace the favourable omen."

Before the incomparable Timoleon sailed on his glorious expedition to Sicily, he visited the oracle of Delphos, and sacrificed to Apollo. It was customary at that place, for rich and religious visitants to leave some valuable or elegant donation behind them, which was thenceforward appropriated to decorate the walls or ceiling of the temple. One of the votive presents which had been thus suspended, and which represented a triumphal wreath, suddenly fell from the place where it was fixed, directly on Timoleon's head. "So that," (says Plutarch) "Apollo himself seemed to crown the hero for his future triumphs."

Pyrrhus the celebrated king of Epirus, had been forewarned by an oracle, that, "When he should see a wolf and a bull engaged in fight, his death would quickly ensue." Many years after, he attempted to take the city of Argos by storm, and actually penetrated into the town. Among the consecrated statues which decorated the market-place, were the figures in brass, of a wolf and a bull in combat. The prediction immediately occurred to his mind, and filled him with all the gloom of anxious distress. He took off the regal diadem, which adorned his helmet, that his person might not be noticed and exposed by so dangerous a distinction:

when, in a few minutes, one of the meaner citizens pierced him in the breast with a spear. The wound being but slight, Pyrrhus turned with redoubled fury on his assailant; whose mother (a very old and a very poor woman) beholding from the top of an house, the imminent peril her son was in, made shift with the help of both hands, to hurl a massy tile on the head of Pyrrhus, who immediately sunk from his horse to the ground, where he was soon completely dispatched by some Argive soldiers that knew him.

The prophecy respecting Pyrrhus, reminds me of a similar one, recorded in our own English history. King Henry IV. had been told that he would finish his days at Jerusalem. He supposed the meaning of this prediction to be, that he was destined of God to emancipate the city of that name from the Turkish dominion, and should terminate his life there, amidst the flattering glories of conquest. But he received the omen of his death, much nearer home. While paying his devotions at the shrine of Edward the Confessor, in Westminster Abbey, he was seized with his last illness, and borne from thence to the abbot's apartments. On coming to himself, he asked where he was? "In the Jerusalem chamber, sir," replied his attendants. On which, he recollected the intimation given him so long before, and resigned himself to his fate.

Many inauspicious portents ushered in, and accompanied the terrible commotions which desolated Rome, under the conflicting interests of Marius and Sylla.

Mithridates king of Pontus, had been long and remarkably successful, in his efforts to stem the torrent of the Roman power. Being at Pergamus, the inhabitants of that city, desirous to pay him a very

elegant compliment, contrived, that a statue of victory, holding a triumphal crown in its hand, should (by pullies) descend over him as he sat, and deposit the crown on his head. Just as the image had almost reached him, it suddenly burst asunder into several pieces! and the crown, falling likewise to the ground, strewed the area with its fragments. From that period, Mithridates' affairs began to decline; though they had, until then, been signally flourishing and prosperous.

For my own part, I cannot smile at the prodigies and omens, which are affirmed to have preceded the assassination of Julius Cæsar: nor even at the crows, that fluttered at the outside of Cicero's chamber window (and one of which birds found its way into the room, and proved extremely troublesome), on the morning of the day in which he was murdered by Marc Antony's soldiers.

Crassus' invasion of the Parthians (an invasion, the sole motives to which, were lust of money and lust of power) was attended by various unfavourable symptoms, strongly pre-noting the loss of glory which should result to Rome, from that ill concerted, unjust, and calamitous expedition. Two thunderbolts fell on the place, which had been marked out for the army's encampment. An horse of Crassus', sumptuously caparisoned, broke with sudden violence from the man who was holding him; and plunging into the Euphrates, was no more seen or heard of. Part of a bridge, which Crassus had thrown across that river, was broke down by a storm: on which occasion, he was so unguarded as to tell his troops, that the loss of the bridge was no misfortune, for not one of them should go back again that way. This speech was deemed ominous by the army; and Crassus was advised, but in vain, to compose their apprehensions, by explaining himself in a favourable

sense. At one of the last sacrifices, the priest according to custom, offering the intrails of the victim to the general, he took them, and they fell from his hand: This comes said he laughingly, of my being an old man! but I will take care to grasp my sword sufficiently fast. On the morning of the day of battle he appeared not habited in scarlet, as was usual with the Roman generals; but (through inadvertency) in black. And it proved to him the blackest day he had ever seen; for it ended in the total ruin of the most rapacious and unprincipled man that then disgraced the Roman name.

Mr. Collins in his "Peerage of England," relates *, concerning an Irish nobleman (an ancestor of the Kildare family) that, being concerned in treasonable practices against king Henry VIII. himself and five of his sons were sent prisoners to England. The young gentlemen in the course of their passage hither, enquired the name of the ship: and, on being informed, that it was called the Cow, expressed a dread of the consequence; a prediction having formerly been current, that, when five sons of a certain earl should sail to England in a cow's belly, none of them would return. How far so vague a prophecy was worthy of credit, I will not venture to decide: but that it was followed by a corresponding result is undeniable; for the unhappy brothers were all executed at Tyburn, February 2, 1535-6.

After Alexander the Great had made himself master of Sardis, he was undetermined for a while, whether he should push, or delay his designed attack upon Darius. During this state of suspense, a stream suddenly overflowed its banks, without any apparent cause; and the water having receded to its channel,

* Vol. vi. p. 371.—Edit. 1768.

left behind it on the ground, a plate of copper, engraved with very old characters, importing, that a period would ensue, when Persia should be overthrown by Grecians.—I only mention this, as a remarkable circumstance; for I have my doubts, as to (what is commonly called) the accidentality of it. It might be an artifice of Alexander's own contrivance, to keep up the spirits of his men, and to inspire them with an expectation of certain victory.

On the whole: what a very celebrated and no less ingenious * traveller remarks, concerning omens in general, fully speaks my humble sentiments of that subject. "I know not what to say. This I know, that many rash and ignorant people disregard and laugh at these things; and that men of great wisdom and learning speak of them with diffidence, and strive rather to encourage others to slight them, than show any real contempt of them themselves."

EXTRAORDINARY DREAMS.

Though it be true, that, in the multitude [or major part] of dreams, there are diverse vanities, Eccles. v. 7; though it be likewise acknowledged, that whoso regardeth [ὁ ἐπέχων, he that leaneth, or layeth great stress upon] dreams in general, is like him that catcheth at a shadow, and followeth after the wind, Eccles. xxxiv. 2.; forasmuch as dreams have deceived many, and they have failed that put their trust in them; yet, the same wise writer, from whom the two last passages are quoted, guards his remarks by the following caveat (v. 9.): Set not thy heart upon them [i. e. upon dreams], if they be not sent from the Most High in thy visitation. And we have it from an incomparably superior au-

* Viz. The person, who published his Travels (one of the most sensible and entertaining books in the English language), under the name of Edward Browne, Esq. See p. 38. of that work.

thority, that, in a dream, in a vision, when deep sleep falleth upon man, in slumberings upon the bed; then God openeth the ears of men, and sealeth their instruction, Job xxxiii. 15, 16.

Examples of supernatural dreams, occur so frequently in the sacred volume, that no man can explode all dreams as vain, without exploding the Bible at the same time. God came to Abimelech, in a dream, Genesis xx. 3.—The angel of God spake to Jacob, in a dream, Genesis xxxi. 11.—Very remarkable was Jacob's dream at Bethel, Gen. xxviii.—Joseph's two dreams were evidently prophetic, Gen. xxxvii.—So were those of king Pharaoh, Gen. xli.—And of the Jewish soldier, Josh. vii. 13.—When God took away the spirit of prophecy from Saul, it is said, that the Lord answered him not by dreams, 1 Sam. xxxviii. 6.—At Gibeon, the Lord appeared to Solomon, in a dream, by night, 1 Kings iii. 5.—Nebuchadnezzar's predictive dreams were undeniably from God, Dan. ii. and iv.—As was Daniel's, concerning the four universal monarchies, Dan. vii.

Your old men shall dream dreams, is a promise belonging to gospel times, Joel ii. 28. And it began to have its accomplishment in Joseph, the espoused and nominal husband of the virgin Mary. It was in a dream, that the angel of the Lord appeared to this holy man, and forbade him to suspect the purity of his unsullied bride. In the same dream, it was revealed to Joseph, that he should give to the Messiah the name of Jesus, because that blessed person was to save his people from their sins, Mat. i. —A short time after, Joseph was warned by an angel, in a dream, to flee with Jesus and Mary into Egypt: and, in the same manner, he received notice of Herod's death, and was commanded to return to Judea, Mat. ii.—Nor can it be doubted, that

the dream of Pontius Pilate's wife was from above, Mat. xxvii.

With regard to the cause of dreams, one of the most able and most rational * philosophers, whom the present age, or any nation has produced, demonstrates, absolutely demonstrates, that dreams, even all dreams whatever, proceed, and can proceed only from the agency of unembodied spirits on the human mind. Strange as this theory may at first seem, the great author solidly proves his point, and solves (unanswerably in my opinion) every objection that is, or that perhaps ever can be alleged to the contrary. To him I refer the speculative reader: and shall conclude the present article, with several very observable, but very authentic instances of extraordinary and significant dreams.

Alcibiades, a little before his assassination, dreamed † that an event of that kind had taken place. The ultimate ruin of Pompey was ‡ pre-discovered to Petitius in a dream.

About 332 years before Christ, Jaddua the high priest of the Jews, refused to take the required oath of allegiance to Alexander the Great, who was then

* Viz. The late Mr. Baxter. See the second volume of his unequalled Enquiry into the nature of the human Soul. It is astonishing, that so great a man should have lived and died in such obscurity; and that (so far as I can find) not the least memoir of him has hitherto been published. What a disgrace to this generation! a generation, that prides itself on its love of science, and on the respect it pays to elevated merit!—Even bishop Warburton acknowledges the surprising excellence of this extraordinary person; on whom, the right reverend critic bestows the following just encomium: "He was truly a great genius. And a time will come, if learning ever revive amongst us, when the present inattention to his admirable Metaphysics, established on the physics of Newton, will be deemed as great a dishonour to the wisdom of this age, as the neglect of Milton's poetry is to the wit of the past." Notes on Pope, vol. iv. p. 320.

† Plut. in Alcibiad. ‡ Idem in Pomp.

besieging Tyre. Alexander had no sooner made himself master of that city, than he bent his course toward Jerusalem; with full determination to destroy both place, priest, and people; and to enrich his forces by the free plunder of the Jewish capital. Jaddua, on receiving notice of this design, was in great perplexity. He appointed a day of public and solemn humiliation before God; and was that same night, relieved from his anxiety, by the following dream. He thought that "the Almighty exhorted him to dismiss his fears; to adorn the city as on festive occasions; to set open the gates; and, when Alexander drew near to give him the meeting, at the head of an ecclesiastical procession, robed in their sacerdotal habits." The next morning, Jaddua publicly declared his dream; regulated his measures agreeably to the suggestions he had received; and placidly waited the event.

So soon as Alexander came within sight of Jerusalem, the procession from the city began to move. The high priest took the lead, superbly arrayed in scarlet and purple, and wearing the mitre, which bore the name of God engraved on a plate of gold. Next him, followed the inferior priests, habited in fine linen. A multitude of citizens clothed in white, closed the rear. When the venerable train came up, Alexander commanded his own soldiers to halt: and, advancing foremost and alone, respectfully accosted Jaddua, and adored the incomprehensible name with which his mitre was adorned. The Jews uttered their salutations in shouts; and the hostile army stood astonished, at the unexpected behaviour of their prince. Parmenio, who was Alexander's particular friend and favourite, could not help expressing his surprise; and ventured to ask him, How is it, that you who are worshipped by all mankind, are now become a worshipper of the Jewish pontiff?—"I worship not the high priest," returned the king, "but the God, whose name he

bears. When I was at Dios in Macedon, concerting the plan I should pursue, in order to subject Asia to my dominion, I saw in a dream, this very person habited exactly as he now stands, who exhorted me to undertake the expedition without delay, and promised me infallible success. I now am certain, that, under the divine patronage, I shall subdue Darius, and be master of Persia*."

Polycarp bishop of Smyrna, was martyred for the Christian faith, A. D. 167. Three days before he was apprehended by the heathen officers, he †dreamt that "his pillow took fire, and was burnt to ashes." The holy man told his friends, that he considered this dream as significative of his being burnt to death for Christ's sake. And the event was answerable to the presage.

Thomas Bradwardin archbishop of Canterbury, who went to heaven, A. D. 1349, was author of that admirable treatise, written against the Pelagians, and most justly entitled, "De Causâ Dei." As a masterpiece of invincible reasoning, and as a treasury of evangelical doctrine, it is equal to any performance of St. Austin's: nor can I refer the learned reader to a more suitable book (next after the holy Scriptures), if he wish to see the very sinews of Pelagianism, and of modern Arminianism, totally and irrecoverably demolished.

This admirable prelate acquaints us in his preface to that immortal work, that he was encouraged to undertake it, by a very singular dream. I had long lamented (says he) the atrocious errors of Pelagius, and the general infection occasioned by the extensive spread of the free-will heresy. One night, after having spent some considerable time in weeping and supplication before God, beseeching him,

* Josephus, Antiq. b. xi. ch. 8. † Cave's Apostolici, p. 1118.

for his glory's sake, to arise and maintain his own cause; I at last fell asleep, and dreamed as follows. "Videbar nempe mihi videre, diurno lumine circumfuso, me multùm supra terram in aëre sublevatum, sicque ab oriente versùs partes occiduas ascendendo intrepidum proficisci: quòdque Pelagius veniens ex adverso, apprehensâ sinistrâ meâ, consertisque digitis, totâ me violentiâ ad terram detrahere conabatur. Cui et, proprii roboris accinctus fiduciâ, plurimùm reluctabar: talisque lucta, non mediocritèr anxia, diutiùs perduravit. Sed et Pelagio continuò prævalente, et me pænè aà infima detrahente, ipse in meipso responsum desperationis accepi; totâ tamen virtute renitens, ad divinum confugi auxilium toto corde: statimque Pelagius, solutâ manu, præceps detruditur, et fractâ cervice corruit super terram, clausisque oculis mortuus jacuit resupinus. Ego autem super terram remansi, in aëre ascendens et progrediens, sicut ante, gratulando jucundiùs, et mirando. Hinc ergo, spiritu fortitudinis confortatus, spem hausi, quòd de superbo Pelagio, principe Pelagianorum pestifero, quare et de universo ejus exercitu, Christi parvulus triumpharem:" i. e. I imagined myself to be ascending, high and fast, through the air, from east to west, in broad day-light, and without being in the least afraid. Pelagius, methought, met me in a hostile manner; and, laying hold of my left hand, implicated his fingers strongly with mine, and strove with all his might to check my ascent, and to drag me down again towards the earth. Confident in my own imaginary strength, I resisted and opposed him to the utmost: and the conflict was warmly continued for some time. But Pelagius seemed to be getting the better, and to be pulling me more and more downward. Then it was, that I began to despair of my own strength, and cried with my whole heart to God for succour; taking care, however, still to resist the enemy with all the force I could exert. Immediately, I thought the tables began

to turn; and Pelagius, unclinching his grasp of my hand, fell headlong to the earth, and there lay, a breathless corpse, with his neck broken, and his eyes closed. I still seemed to remain above the earth, mounting and advancing as before, but with additional wonder and rejoicing.—From the tenor of this dream I conceived some hope, that I, though a mere infant in Christ, might be enabled to triumph over the insolent Pelagius, that pestilent ring-leader of the sect which bears his name; and over his whole army of followers and adherents.

I will take upon me to say, that Bradwardin was not mistaken, as to his interpretation of this dream. Pelagianism has indeed lain extended on the ground, a breathless corpse, with closed eye-lids and a broken neck, ever since the publication of the great and good archbishop's volume. Arminians worship a demolished dagon, which all their zeal and efforts will never be able to quicken, or set up again on its legs; seek they to collect the shattered pieces ever so carefully, and to put them together ever so artfully.

SKETCH OF NATURAL HISTORY.

BIRDS.

There are two kinds of birds which I shall consider: viz. birds of retreat, and birds of passage. The former pass the winter in their chambers (if I may use the expression); i. e. in sleep and retirement. The latter migrate at stated seasons, from one climate to another.

I. Of the first sort are bats, (if they may be classed with birds) swallows, and (as is generally believed) the cuckow.

1. The bat, as every body knows, is a very ugly animal, and holds a kind of middle rank between bird and beast. As it seems to subsist on what nocturnal insects it can meet with, and as this supply can only be had during the warmer months, providence has wisely and kindly ordained, that sleep shall answer to this creature, every purpose of food, until the return of summer supersedes the famine occasioned by the long absence of the sun.

In men, that fine chemical process of nature, which we term perspiration, is twice as great during the hours of sleep, as when we are awake. But in those of the lower animals, who are to sleep for whole months successively, and who would literally starve but for that succedaneum, perspiration either totally ceases, during the period of rest, or is so extremely trivial, as to occasion no sensible waste of spirits, nor diminution of parts.

2. Swallows likewise, live on insects, which they catch flying; and, when their summer repast fails,

betake themselves, in October, to holes and shelves, under the banks of rivers, &c. where they very comfortably sleep away the winter; and, with a more than philosophic insensibility, bid absolute defiance to their poverty, by quite forgetting it. Nor are they at all incommodated, much less injured, by the coldness and the dampness of their situation. The unctuous matter, which transudes from the vanous pores of their feathers, preserves their delicate skins from any hurtful access of water; and a sufficient circulation of the blood is kept up within, to maintain life, and counteract the cold, until the breath of April again awakens them to the businesses and pleasures of perceptive existence. Until this little resurrection takes place, the manner in which they arrange themselves is said to be very curious. They lie clustered together in great numbers; their beaks and claws locked and interlinked with those of one another.—No improper emblem of the strict unity and friendship, which ever ought to obtain among God's people; but especially, when under afflictive circumstances!—An humble type, moreover, of the universal harmony, which never fails to reign among the elect, when death has extinguished the petty animosities which too often divided them below. Swallows, which perhaps amidst the hurries and the self-regards of active life, might quarrel for a gnat, or chatter and peck at each other for a bit of straw, bid adieu to their differences, when the time of retiring comes: and, during the whole of their quiescent state, sleep in the social embraces of each other.—Neither let us despair of divine assistance and deliverance, even when pressed by the severest weight of tribulation. He that supports the swallows during their winter recess, and renews their strength, and calls them forth at the return of spring, will not forsake the people of his love and the purchase of his blood.—Moreover, he that raises the swallows from the temporary graves, will much

more quicken the mortal bodies of his saints, when he descends in person to call his sons and daughters from the ends of the earth. Therefore, O believer, lay down thy flesh with joy, at the call of God; and let it rest in hope, until thy Saviour comes, and the archangel's trumpet sounds.

3. The cuckow, once thought to be a bird of passage, is now, by general acknowledgment, numbered among those of retreat.

Here, in England, it salutes us commonly in April; and bids us good night in June: so that this hasty visitant obliges us with very little of its company. Having dispatched the short business of its waking hours, it again betakes itself to rest; and enjoys a long nap of about nine months.—Emblem of the sluggard, who, instead of redeeming, sleeps away his time!—And, in respect of its unvaried sameness of note, no unstriking counter-part of lazy preachers, who deliver one discourse, and of talkative people in general, who often repeat the same things over and over again.

II. Birds of passage are many; whose map is nature, and providence their pilot: as the stork (though it never visits our island), the crane, the quail, the woodcock. To which some add, the nightingale, the fieldfare, and the martin.

The quail comes to see us in April; the woodcock, about October. Nobody need be told, that we treat those beauteous travellers very inhospitably. And yet, enough of them survive the sportsman's havock, to return to the far countries from whence they came, and to preserve their species from extinction: that, notwithstanding our ill usage of them, they may continue to favour us with their company again.—Learn from the amiable conduct of these gentle preachers, to be patient under affliction; to be meek under every provocation; to be kind even to the ungrateful; and to overcome evil with good.

The excellent Mr. Derham takes notice of two striking particulars, for which the conduct of migrating birds is remarkable: 1. That these creatures "should know the proper times for their passage. And, 2. that they should know so exactly, how and which way to steer their course." To which we may add, the wonderful unanimity, with which they assemble, and concert matters for their intended expeditions; the neat and regular order into which they dispose themselves, like a regiment of foot, or a squadron of horse, where each individual knows his place and keeps to it; and the prudent secrecy, with which they set off, or rather steal their march, viz. in the night time, when they are in the least danger of annoyance. Doubtless, the pretty itinerants have a common language which they understand; a president of their council, who takes the lead in deliberative affairs; and a general, who, by mutual consent, heads each of the excursive legions, and superintends their flight for the good of the whole.

Admirable are the works of the Creator! In wisdom has he made them all. The earth is full of his riches. Through him, the stork in the heavens knoweth her appointed time; and the turtle, and the crane, and the swallow, observe the time of their coming, Jer. viii. 7. May our attendance on every mean of grace, and our attention to the regular discharge of every moral duty, be equally punctual and exact!—Let us, in the strength of the holy Spirit, set out in affection, from earth to heaven, from self-righteousness to Christ, and from sin to holiness; like birds of passage, when they shift their clime. So at death, shall we pass like them, to a better country, from whence we shall never wish to return; and fly, not on the wings of eagles, but on the wings of angels, to Jesus the mediator of the covenant, and to the company of elect souls made perfect; there to be for ever with the Lord, and with each other.

METEORS.

Leaving the birds of retreat to enjoy their peaceful slumbers; and congratulating the birds of passage, on their safe arrival in milder climes; we will turn our meditations to that elegant and useful meteor, whose fleeces now decorate the leafless branches, and whiten the face of the ground.

The whole world of nature, no less than those of grace and of glory, is under the absolute dominion and the never ceasing direction of God. Every wind that blows is of his breathing; and every drop whether fluid or condensed that falls from the sky, is of his sending. At this very time, must the adoring nations confess, that he giveth snow like wool; he scattereth the hoar frost like ashes; he casteth forth his ice like morsels; who can stand before his cold? Psalm cxlvii. 16, 17.—He saith to the snow, be thou on the earth: likewise to the small rain, and to the great rain of his strength. Job xxxvii. 6.

Let the same question be put to my readers, which speaking Omnipotence once put to Job (chap. xxxviii. 22.) "Hast thou entered into the treasures of snow?" Hast thou considered its nature, its properties, and its uses?

Dew, mist, rain, snow, hail, and clouds, are no more than coalitions of watery vapours, which have been partly forced towards the surface of our terraqueous globe, by the latent fires with which its bowels are fraught; and partly drawn up from it, by the insinuating, attractive agency of the sun. The humid particles thus exhaled, naturally ascend; as being, in their uncombined state, lighter than the surrounding air; and persist to soar, until they arrive at a region of the atmosphere, where their flight

is stopt by other preceding vapours, already exhaled and condensed into clouds. Thus arrested and detained, they unite (like coalescing spherules of quicksilver, or like the contacting globules of water in a containing vessel) into floating masses; and remain in a state of literal suspence and fluctuation, until by accumulated compression, and by their own collected weight, they become specifically heavier than the sustaining air, and fall in larger or smaller drops to the earth and ocean from whence they sprung.—— Striking representation of man, in his best estate of mortal excellence! Are you rich, or exalted, or prosperous, or gay? remember, that you are under as absolute obligation to providence for these glittering distinctions, as a rising vapour is indebted for its transitory elevation to the action of the solar beams. And, vapour like, you too must fall, after having hovered your few destined moments: for, Dust thou art, and unto dust shalt thou return. An inspired pen has both started and resolved the question: What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away, James iv. 14. If so,

> "Why all this toil, for triumphs of an hour?
> What though we wade in wealth, or soar in fame!
> Earth's highest glory ends in, "here he lies!"
> And "dust to dust" concludes her noblest song."

Be wise therefore, to slip the cable of your affections from the world's evanid shore. Supplicate the holy Spirit to make you rich towards God. And, under the sweet breezes of his gracious influence, set sail in good earnest for the kingdom of heaven.

When the watery treasures of the sky descend to their native earth, more like respectful visitants, than like rude invaders, i. e. in moderate quantities, and with not too impetuous force, we call them showers. When they greatly exceed in those two

particulars, we give them the hostile name of storms. Thus the human passions, if rectified and regulated by supernatural grace, are instruments of happiness, and productive of the most beneficial effects. But, if unrestrained by providence, and unrefined by the Holy Ghost, they operate like the deadly Egyptian tempest, which smote both man and beast, and destroyed every herb, and brake all the trees of the field. Exod. ix. 25.

While the middle regions of the air are impregnated with frost, the falling drops catch cold (if the expression may be allowed), and are congealed in the course of their descent. Hail and snow, are but other names for different modifications of frozen rain. Hail is rain consolidated into an hard and heavy mass. Snow is a multitude of small hooked icicles, which, interfering with each other in their fall, become mutually entangled and interlinked, and cohere in delicate but irregular flakes, of very light, because of very expansive and superficial texture.——If snow is no more than particles of water, congealed in their passage to the earth, it affords but too just an emblem of our affections, when, instead of aspiring to God in Christ, they subside and gravitate towards a perishable world. Under such spiritual declension, our comforts are chilled, and our graces benumbed: until a fresh rising of the sun of righteousness upon our souls dissolves the moral frost, and again warms us into the meltings of penitential love. His beams strike upon the rock, and then the waters flow.

SAGACITY OF BRUTES.

I HAVE often wondered, that no ingenious observant has hitherto (so far at least as I can find) favoured the world with a professed treatise on the sagacity of brutes. Many curious and remarkable instances are, indeed, occasionally interspersed through the writings of various naturalists. But I could wish to see the rays collected to a point; and should be happy, if the hint now suggested, might set some competent hand in motion, to supply the lovers of nature with so amusing and instructive a desideratum.

My own reading, I honestly confess, is too scanty to administer any very significant quota towards such a stock of valuable entertainment. I will, however, present the reader with a few specimens or scraps of a subject, which an abler and more intelligent pen might easily enlarge into a plentiful and pleasing feast. Let us then, briefly advert to some examples of that sagacity, which it has been the Creator's will to distribute with sufficient, though not with equal hand, through the different tribes of quadrupeds, birds, fishes, and insects.

I. *Instances of Sagacity in Beasts.*

The elephant is supposed to be the largest of any quadruped in the known world; and seems to be the wisest also. The observation is Cicero's: whose words (De Nat. Deor. 1.) are, "Elephanto belluarum nulla providentior. At figurâ quæ vastior?" All the amiable, and all the furious passions, are to be found in this animal: and its docility is wonderful; for, when properly tamed, he is capable of being in-

structed and disciplined into a vast variety of entertaining and useful qualifications.

Do him a material injury, and he will act as if he had been tutored by the late lord Chesterfield: i. e. if it be in his power, he will immediately revenge the affront; but if restrained for the present, either by motives of prudence, or by inability to wreak his resentment, he will retain the offence in his memory, for years together, and take care to repay it with interest, the first favourable opportunity. I have heard or read of a boy, who wantonly struck the proboscis, or trunk of an elephant; and then courageously secured himself, by running away. Seven years afterwards, the lad was playing near the side of a river; and had, probably, forgot his past misdemeanor. But the elephant had a better memory; and making up to the young delinquent, grasped him with his trunk, and very sedately carried the sprawling captive to the water, where he ducked him once or twice over head and ears, and then quietly setting him down again on terra firma, permitted him to walk off without further hurt.

It is said, that in those countries where elephants abound, such of them as are tame, go about the streets like any other domestic animal: and it is common for people to give them fruit as they pass. In time they commence absolute beggars, and will put in the extremity of their trunks at doors and windows, in hope of receiving the little benevolences which custom has inured them to expect. After waiting a short while, if nothing is given them, they withdraw their trunks, and pass on to the next accessible house. It is related, that some taylors were at work on a board, withinside of a window, whose casement stood open. A passing elephant stopped, and put in his trunk. One of the men, instead of conferring a douceur, gave the animal's trunk a scratch with his needle. The injured party took no

present notice of the provocation, but patiently walked away. He repaired to a neighbouring stream; and, having filled his capacious trunk with a large quantity of water, returned to the window, where he coolly avenged himself, by spouting the fluid artillery on the aggressor and his comrades, for their late breach of hospitality. If we do not relieve the indigent, they at least have a right not to be insulted. And, very frequently, the meanest are able, sooner or later, to retaliate with usury the contempt they undeservedly receive.

Every beggar is not honest. Nor are all elephants actuated by a strict sense of moral delicacy. Their smell is very acute; and if a person has any fruit or cakes about him, they show, by the quick and judicious application of their trunks to the proper part of his dress, that they are adepts in the art of picking pockets, with excellent dexterity.

Elephants, like men, have (if I may be allowed the expression) their virtues and their vices; though, to the honour of the former be it observed, the vices of an elephant bear but small proportion to his virtues. There have been instances of these creatures, who, in the first hurry of rage for ill treatment, have killed their keepers. But their subsequent remorse has been so insupportably keen, that they have refused to take any sustenance, and literally starved themselves to death. A lesson to persons of violent passions; who, if hurried away by the impetuous torrent, either of excessive and unguarded anger, or of head strong and irregular desire, are liable to the commission of irreparable evil, and may in a single moment lay the foundation of irremediable ruin. He that hasteth with his feet, sinneth. O believer, if thou art by nature hasty, vehement, and easily inflammable, call in superior aid. He who in the days of his flesh, rebuked the raging of the winds, and stilled the tossings of the sea, can, by the sweet compescing influence of his gracious Spirit, restrain

thee within the bounds of holiness, and speak the storm into a perfect calm. I have read of an heathen, who, when he found himself unduly fermented by the kindlings of inward wrath, would never utter a single word, until he had first deliberately run over in his mind all the letters of the alphabet. I have read of a Christian, who, when endangered by similar temptation, would not suffer himself to speak a syllable, until he had silently repeated the Lord's Prayer. Go, and do thou likewise. Repeat that prayer to God, in the spirit of supplication; and thy victory over passion will be more than probable.

Elephants are singularly grateful, and have a very deep sense of friendship. They have been known to lay the death of a brother elephant, or of a kind keeper, so much to heart, as to pine away from that time forward. Even virtue, if strained beyond a certain pitch, degenerates into a fault. Nor is it right for us to love, with too much ardour, any perishable good. Dr. Owen somewhere remarks, that "strong affections make strong afflictions." Confine, therefore, your absolute regards, to Father, Son, and Spirit; the three glorious friends who never die, and whose loving-kindness is immortal as themselves.

In some countries, we are told, elephants supply the place of executioners. They are trained, at a given signal, to lay hold on the criminal with their trunks, by a strong suction; and either dash him violently against the ground, or toss him aloft in the air, until repeated contusions put a period to his life. Mankind are very prone to value themselves on their supposed civilization; and yet, by artful practising on the ferocity of inferior animals, they sometimes teach brutes themselves to be still more brutal.

Clumsy as elephants are, they may be taught to dance, both singly and in companies; and they move, on these occasions, with singular exactness

and order. They are not insensible to the harmony of music; and if properly inured, keep time with their feet, in a manner which discovers great powers of judgment. If I rightly remember, bishop Burnet informs us in his travels, that he saw an elephant play at ball, with all the ease and expertness of a man. But Plutarch, in his Life of Pyrrhus, mentions a much nobler instance of elephantine understanding and adroitness; accompanied by such magnanimous courage and fidelity, as would have redounded to the honour of a Sertorius, or of an Alexander. When Pyrrhus stormed the town of Argos, a number of accoutred elephants (according to the custom of those times) formed a part of his military apparatus. One of these creatures, perceiving that his rider was fallen, invited him, by every effort in his power, to remount. But finding soon after, that he [viz. the rider] was dead of the wounds he had received; the animal, in a transport of grief and rage, rushed furiously on friends and foes, without distinction: and, taking up the body with his trunk, made good his retreat, and rescued the remains of his breathless master from further violation, by faithfully and heroically conveying them from the scene of action.

With all his magnitude and strength, an elephant (if not soured by unkind usage) may be rendered so passive and gentle, as to be led and governed by a child. Just representation of that amiable meekness and humility, wherewith Christians of exalted rank condescend to men of low estate; and persons eminent for superior grace, or for distinguished learning, bear with the infirmities, and are courteous to the ignorance of the weak. It was in this spirit, that the excellent Dr. Watts descended from the regions of philosophy, and stooped from the heights of more elevated poetry, to compose his admirable hymns for children, and teach infant warblers to lisp the praises of the great Three-one.

The method by which wild elephants are taken, deserves to be noticed. A narrow inclosure is made; one end of which is left open for entrance; and, at the extremity of the other, several tame female elephants are placed. Between both (i. e. betwen the entrance and the extremity where the females are fixed) a large pit is dug, whose surface is lined with a slight bridge-work, so neatly turfed, that it has all the appearance of firm ground. Allured by the females, the male elephants make towards the place, but are suddenly intercepted by the unsuspected snare. Proper persons, who are stationed to watch the event, start from their concealments; and, with exulting shouts, mock the indignant distress of their unweildy prisoners. Striking picture of the deceitfulness of sin; the unthinking folly of heedless minds; and the terrible effects of successful temptation.

Elephants are tamed chiefly by hunger, and by blows. Providence hides pride from man, and bends his stubbornness to obedience, by graciously afflictive dispensations.

Elephants are said to be extremely fond of pomp, and to receive very pleasurable ideas from the exhibitions of splendor. Hence the natives of East India, who hold the doctrine of transmigration, imagine, that these animals are animated by the souls of departed princes. For this reason, they are treated (especially in the kingdom of Siam) with distinguished respect; and some of the handsomest are decorated with rich ornaments, and even dignified with titles of honour. An elephant of quality is known by the rings of gold, silver, or copper, with which his tusks are adorned. There is something very humiliating to the pride of human reason, in conduct so extravagantly absurd as this. Absolute good nature is absolute folly. And yet, the fanciful surmise of the transmigration of souls from one body into another, is attended with pecu-

liar felicities to the poor beasts who live in countries where that doctrine obtains. It is our duty to adopt the humanity of those heathens, without its absurdities; and to be scrupulously tender of the life and happiness of every inferior animal entrusted to our care: knowing, that the sovereign providence, which has made them subservient to our wants, has given us no charter for the exercise of unnecessary cruelty or wanton tyranny.

Elephants are extremely long lived. It is affirmed, that they will reach to one, two, or even three hundred years of age. If this be fact (and it rests on very respectable testimonies), it is probably true of those elephants only, which are permitted to live according to nature, unspoiled by the artificial and false refinements of our management. It will admit of little doubt, that, on the sum total, those beasts are happiest who have least connection with man. Not a single brute, from an elephant to an animated speck, but is eventually the worse, if it fall within the circuit of human government. Let us endeavour to make our male-administration as easy and as little mischievous to them as we can.

Man is supposed to have been originally indebted for several leading hints in points of considerable usefulness and importance, to the birds of the air, and to the beasts of the field. Nor is it beneath the dignity of human rank, to derive instruction from nature [i. e. from infinite wisdom at second hand], under whatever mode or form, her exertions may appear. Unerring authority bids us, on some occasion, learn of insects themselves: Go to the ant, thou sluggard; consider her ways, and be wise.

It seems extremely probable (for instance) that spiders and silk worms, gave the primitive housewives a notion of spinning. That birds and fishes, suggested the practicability of sailing, in vessels constructed similarly to the shape of those animals.

And that the hippopotamus *, or river horse (which, when overcharged with too great a quantity of blood, strikes himself against the point of a sharp reed, until he has bled sufficiently; and then rolls in a particular kind of mud, until the bleeding is stanched), supplied the ancients with the original idea of phlebotomy. One of our best † cosmographers observes, that the cynocephalus, a species of monkey very common in Africa, is said to have furnished the first hint of dividing the day and night into twenty-four hours; this creature having been observed to make water with a mechanical exactness, twenty-four times regularly, and at equal intervals in the course of a day and night, when the sun is in the equinox.

A goat is by no means considered as an animal of bright intellects. And yet some things are related of him, which indicate no small share of rationality. Luther's ‡ story is well known: who relates, that two goats meeting on a narrow plank over a deep river, it being impossible for them to pass abreast, one of them very prudently couched; that so the other walking over him, neither of them might be in danger of falling into the stream. A memento, to men of precipitate dispositions; who, by a discreet self-restraint, and by well timed moderation, meekness, and condescension, may prevent much inward and outward evil from accruing to themselves and to the church of God.

If a goat knows how to conduct himself with prudence, when cases of difficulty and danger call for the exercise of that talent; he can also prove himself no contemptible adept in the art of war, when either his own safety, or that of his family and

* See Chambers' Dictionary, on the word bleeding.

† Complete System of Geography, vol. ii. p. 385.

‡ See Mr. Steel's Sermon (i. e. the third sermon) in the fourth volume of the Morning Exercise, p. 56.

friends, requires him to repel force by force. An instance of this occurs, in the narrative of lord Anson's Voyage *; nor can I better express it, than in the words of that authentic and well written performance: premising only, that the theatre of the following unsuccessful invasion was the island of Juan Fernandez, in Spanish West India. "We once had an opportunity of observing a remarkable dispute betwixt an herd of these animals [i. e. of goats], and a number of dogs. For, going in our boat into the eastern bay, we perceived some dogs running very eagerly upon the foot; and being willing to discover what game they were after, we lay upon our oars some time to view them, and at last saw them take to an hill; where, looking a little further, we observed upon the ridge of it, an herd of goats, which seemed drawn up for their reception. There was a very narrow path, skirted on each side by precipices, on which the master of the herd posted himself, fronting the enemy: the rest of the goats being all behind him, where the ground was more open. As this spot was inaccessible by any other path, excepting where this champion had placed himself, the dogs, though they ran up hill with great alacrity, yet, when they came within about twenty yards of him, they found they dared not encounter with him (for he would infallibly have driven them down the precipice): but gave over the chace, and quietly laid themselves down, panting at a great rate." Could any commanding officer on the face of the globe have displayed more military skill, in taking all possible advantage of his ground; and more resolute prowess in maintaining it, than this Leonidas of the herd? And, on the other hand, were not the invaders equally judicious in sounding a timely retreat, and in not attempting to storm a fortress, which both the nature of the place, and the discreet

* See that work, p. 121, 122. quarto edit.

valour of the defendants, concurred to render impregnable? It is no impeachment of courage, but an argument of superior wisdom, to desist in due season, from designs that are found to be impracticable.

Plutarch relates in his Life of Themistocles, that, when the Athenians, in order to avoid falling into the hands of Xerxes the first, were forced to quit their city, and embark on board their ships; even the domestic animals were evidently sensible of the public distress. They read calamity and sorrow in the faces and conduct of their masters; though it was impossible for them to understand the cause. The melancholy notes of the fowls, the disconsolate mewing of the cats, and the universal howlings of the dogs, attracted the observation, and heightened the grief of the departing inhabitants. It is particularly added concerning a dog which belonged to Xantippus the father of Pericles, that no sooner did the vessel in which his master sailed push from shore, than the faithful animal who had been left behind, plunged himself into the sea, and swam by the side of the ship, until he reached the isle of Salamis: where, quite exhausted with fatigue, he fell down and expired. Fidelity and gratitude are virtues, in whatever rank of beings they appear: and the ancients (to their honour be it said) were famous for setting a just value on the good qualities of brutes. Xantippus' dog received a respectful interment; and his grave communicated its name to the adjoining part of the island; which, so low down as the time of Plutarch (who flourished about six hundred years afterwards), retained the appellation of "the dog's burying-place."

Plutarch, that nice observer of nature, in his entertaining dialogue concerning the different wisdom of aqueous and of land animals, adduces many pertinent examples, strongly tending to corroborate his hypothesis, that an inward intelligent principle of action is by no means the exclusive prerogative of

men. I shall here select some of the most striking instances he brings; not marshalling them according to the exact routine of methodical arrangement, but introducing them (for the most part) just as they occur in the disquisitions of the Greek philosopher: taking the liberty, however, for the sake of connection, and of spiritual or moral improvement, to intersperse a few occasional remarks, obviously suggested by the instances themselves.

1. The cock-pigeon may stand as a pattern to husbands, of a far more exalted species. This amiable bird does, in his way, give honour and assistance to his wife, as to the more elegant and more tender vessel. During the session of the hen upon her eggs, he has no objection to alleviating the rigours of her confinement, by kindly brooding on the nest in her stead, as often as want of exercise, or of refreshment, inclines her to fly abroad. Nor will he quit his trust, until his mate's return: when he recommits the future family to her patient and affectionate care.—— After the young are hatched, he is very diligent in providing for his household. While the female keeps guard at home, he goes to market, or, if you please, sallies out in search of forage; which he distributes with much impartiality and discretion, among his hungry offspring. Sometimes the business of seeking provision devolves, by mutual consent, on the hen: in which case, if she happen to tarry out longer than necessity seems to require, the male bird will go in quest of her; and express his displeasure by a significant chattering, and by mildly chastising her with his bill. As much as to say: I know how to temper my tenderness, with a few grains of gentle authority. Why are you thus gadding about, and carelessly taking your pleasure, when you ought to be thinking on household affairs, and to be collecting a breakfast or dinner for the little folks at home? The female generally takes these conjugal expostulations very patiently: and,

after softly chattering for a moment or two, in her own vindication, either pursues the business for which she set out; or flies back to the nest, if her husband choose to take the office of caterer on himself. When they meet a few minutes after, they salute as affectionately as ever, and all their petty differences are forgot.

2. The swallow is an excellent house-wife, and has an high sense of cleanliness and decency. Hence, as her modest ambition aspires but to one apartment, which serves her

For chamber, and parlour, and kitchen, and hall;

she is very solicitous to preserve it extremely neat and unsullied. She therefore teaches her offspring so to arrange themselves at certain times, as that every thing indelicate may fall over the outside of the nest, without any annoyance to the purity of the common habitation.—The care she takes of her house, is the less to be wondered at, when we remember she was at the pains of building it herself. And her skill as an architect, is admirable. Aware how much depends on laying a solid foundation, she places the larger and stronger stubble at the bottom of the intended edifice; and disposes the slenderer and slighter materials upon that. The interstices are plastered up with mud: which, when hardened by the air and sun, is quite inoffensive to any of the senses, and answers every purpose of comfortable warmth. If the season proves so dry, that ready prepared mud cannot be obtained; she remedies this inconvenience, by dipping the edges of her wings in some adjacent pond or brook, and then shaking off the drops upon the ground, mixes the moistened dust into mortar with her bill, and conveys it to the place of destination. The style or form of the structure is nearly spherical: which figure is at once the most capacious, and the most durable. And she contrives the entrance with so much judgment, as

equally to guard against the access of enemies and of cold.

3. If the wisdom and goodness of providence are so eminent in the endowments of smaller animals; it may be reasonably expected that creatures of larger size, and whose wants are consequently greater, should discover a proportionable extent of acuteness and sagacity. Hence the wild boar will whet his tusks before a combat: and the bull, when going to encounter an adversary, previously throws himself into such an attitude, either of attack or defence, as may give him the best advantage over his antagonist.—The lion seems to be sensible, that the track of feet so remarkable as his own, would expose him to a double inconvenience: it would serve the huntsmen as a clue to his haunts, and put inferior beasts on their guard from coming in his way. The former might be ruinous to his personal safety; the latter would greatly curtail his means of subsistence. To obviate both those difficulties, he sheaths his claws when he walks on a yielding soil; and contracts his feet into as narrow a compass as he can. This artful precaution frequently sets the hunter at a loss; and betrays many an unsuspecting quadruped into a false and fatal security.—The ichneumon, in order that he may become more hateful and formidable to his natural enemy the crocodile, will roll himself all over in mud; which often proves a better defence from the fury of so unequal a foe, than if the ichneumon was armed with weapons, or clad in a coat of impenetrable mail.

4. Of the following incident, Plutarch affirms that he himself was an eye-witness. Being once on ship-board, he observed a jar which was about half filled with oil. A dog was very desirous of paying his addresses to the contents; but the oil was too low in the containing vessel, for him to get at it. The seamen were all engaged different ways: and the dog, willing to make the most of the favourable opportunity,

took up successively, a number of stones which were stowed in that part of the ship, and, dropping them one by one, into the jar, the oil at last rose within his reach, and he lapped as much of it as he pleased. I was astonished, says Plutarch, by what means the dog could know, that the immission of heavier substances would cause the lighter substance to ascend.—After this, we need hardly be surprised at what is related concerning the cranes of Lybia: viz. that, when impelled by thirst, if they can meet with no water high enough to be conveniently reached by their bills, they will drop in a sufficient quantity of stones, until it rises to the height they wish. Plutarch, indeed, expresses some doubt, as to the certainty of this instance; but, I think, without sufficient reason. Especially, as he admits that similar artifices were, in cases of similar exigency, known to be made use of by the geese of Cilicia, and by the bees in Crete.—Nor are the prudence and foresight of the last mentioned species, confined merely to matters of subsistence. The Cretan bees, conscious of their natural inability to fly, with due steadiness and equipoise, when the wind is boisterous, have been observed to clasp a small piece of gravel on each side, under their wings, that their light and slender bodies, thus judiciously ballasted, might preserve a due weight, and maintain a power of self-command.——The heights and recesses in Mount Taurus are said to be much occupied by eagles, who are never better pleased, than when they can pick the bones of a crane. Cranes are very prone to cackle and make a noise (Isai. xxxviii. 14): and particularly so while they are flying. The sound of their voice rouses the eagles; who spring at the signal, and often make the talkative itinerants pay dear for their imprudent loquacity. The older and more experienced cranes, sensible of their besetting foible, and of the peril to which it exposes them, take care before they venture on the wing,

to arm themselves, each with a stone large enough to fill the cavity of their mouths, and consequently to impose inevitable silence on their tongues.

Self-distrust is an infallible mark of wisdom, and (under the efficacy of providence and of grace) the truest ground of security. To know our weak side, and there to plant the strongest guard; to shun so far as in us lies, the very possibility of temptation; and to put it out of our own power to transgress, by avoiding the remotest occasions and opportunities of evil; are among the means which God vouchsafes to bless, for the preservation of his frail and fallible people in the path of duty and happiness. I could mention the name of a late very opulent and very valuable person, who, though naturally avaricious in the extreme, was liberal and beneficent to a proverb. He was aware of his constitutional sin; and God gave him victory over it, by enabling him to run away from it. Lest the dormant love of money should awake and stir in his heart, he would not, for many years before his death, trust himself with the sight of his revenues. He kept indeed, his accounts, as clearly and exactly as any man in the world; but he dared not receive, because he dared not look at that gold which he feared would prove a snare to his affections. His stewards received all, and retained all in their own hands until they received orders how to dispose of it. From the same excellent motive, Scipio refused to see a beautiful princess, whom the event of war had subjected to his power; lest her charms might prove either a source of uneasiness, if he had fortitude enough to resist them; or a source of guilt, if his fortitude should relax. Generally speaking, they are the most virtuous, who dread to put their virtues to too severe a trial. He that trusteth his own heart, is a fool; but whoso walketh * wisely, he shall be delivered. Prov. xxxviii. 26.

* Qui propriis diffidens viribus, semper ducem quærit: tum Deum, tum præceptores, amicos, &c. GEJERUS.

5. In fine serene weather, cranes (like professing Christians in a time of worldly sunshine) are not very observant of social ceremony; but will fly abroad singly, without paying much attention to each other. The case is different if necessity oblige them to make excursions under a louring sky, and to cut their way through boisterous, opposing winds. They then form themselves into regular companies, and fly in large flocks of triangular figure; whose sharp point moves foremost when they sail against the wind; in order that they may more easily penetrate the tempestuous air, and preserve their ranks unbroken.—Sometimes they will sleep all night on the ground. To prevent surprise, a competent number of them are stationed, by way of advanced guard to the camp, because of fear in the night. These, on the first approach of danger, sound the note of alarm; and the whole regiment, starting from their slumbers, soar into the air without delay. Lest the centinels should sleep when they ought to watch, each stands (says Plutarch) on one leg, and grasps a stone in the claw of the other foot. The uneasiness of which situation has a tendency to keep them awake; and, if they happen to dose, the noise made by the falling of the stone, admonishes them to be less negligent.——Let men learn of cranes, to be vigilant in their stations, and faithful to their trust. Above all, let ministers of Christ not sleep, as do others; but watch, as those that must give account of their stewardship to the Judge of quick and dead. It is said of Aristotle, that, lest he should impede his progress in his philosophical studies, by over-sleeping himself, he usually slept with one hand out of bed, and held a brass ball in it, over a vessel of the same metal; that the noise which the ball must occasion when it fell from his hand, might awake him to what he deemed the principal business of human life. In how many respects may heathen diligence put Christian slothfulness to the blush!

6. The ant seems of all others to have been Plutarch's favourite insect. He even pronounces her a wise and virtuous animal; and, in my opinion he proves his point. Friendship, fortitude, continency, patience, justice, and industry, are among the moral qualities which he deservedly places to her account.

A company of these creatures (says this philosopher) visited a neighbouring ant-hill, carrying with them a dead ant, which evidently seemed to have been an inhabitant of the colony to which his remains were now conveyed. On the arrival of so many strangers, several emmets ascended from their holes, and, after a short communication, returned into the hill, to apprize the community below, of the business on which the unexpected visitants were come. After two or three passings and repassings in this manner, the negociation appeared to be finally settled. A deputation of ants from within the hill, at last lugged up a worm from their under-ground stores, which the others accepted of; and, delivering the dead emmet to his friends, went away highly satisfied with the recompence they had received.

When a loaded ant is met by others which have no burden, they courteously stand on one side, or move another way, that they may not incommode an individual who is toiling for the public good. If a labouring ant is carrying or dragging an heavier load than she is well able to manage, this is no sooner perceived by the rest, than as many volunteers as are necessary run to her assistance, and cheerfully set their mouths or shoulders to the work. If the material be very cumbersome, and will conveniently admit of a partition, they will bite it into several pieces; and each moves homewards with as much as he is able to carry. After their subterraneous magazines are sufficiently stored with provisions, they carefully select such as begin to putrify or de-

cay; and, bringing them out to the surface of the hill, expose them to the air, or sun, until properly dried; taking care to turn them regularly, and to re-convey them into the common repository on the appearance of rain, or at the approach of night. Lest their hoarded corn should germinate, and so defeat the purpose for which they lay it up, they carefully bite off those parts of the grain from which the root strikes, and the blade shoots.

Plutarch's humanity does honour to his philosophy. He laments the cruelty of those, who, for the sake of gratifying their own speculations, exceedingly distress, if not totally ruin, whole societies of these * harmless and laborious insects, by digging up their hills. Certainly this is buying information, and indulging curiosity at too dear, because at a very unmerciful rate. They, however, who have examined the interior structure of their residence with the utmost nicety of attention, tell us that the passages into it are not perpendicular, but sloping; and, like a labyrinth, are intersected by many cross paths, and diversified with many turnings and windings. These terminate in three principal halls, or cavities. In one the members of this perfect republic, who have all things in common, assemble to feed and converse. The second is the grand repository, where the hope of the year (i. e. their food) is laid up. And the third is the vault, where they deposit their dead.

7. The ancient Thracians, when they were desirous of passing a frozen river, but were dubious whether it was sufficiently firm, used, among other experiments, to turn a fox loose upon the ice: it

* I call them harmless, because I have been assured, that, on the nicest observation, they are not found to injure the fruit-trees on which they frequently climb. They are it seems, allured thither, not by the fruit, which they never hurt; but by a sort of sweetish dew, which they are very fond of, and which we are rather obliged to them for diminishing; as the particular dew, which they are most desirous of, is deemed very detrimental both to leaves and fruit.

being the custom of this shrewd and wary animal, to move very cautiously on such hazardous ground, laying his ear to the ice every step he went; that, if the surface began to crack, or if the frost was so moderate as to admit of his hearing the water flow beneath, he might be able to retreat back in due season. If, after the most exquisite observation, he perceived no danger, his fears would gradually wear off, and he advanced with boldness to the opposite bank. Plutarch's reflections on this conduct are extremely just. Here is, says he, no less than a syllogistical conclusion, from premises furnished by the senses. And the fox's chain of argumentation amounts to no less than this: "There can be no noise without motion. That which is easily moved, cannot be firmly frozen. Water not firmly frozen, retains a degree of fluidity. And a fluid cannot support" a body heavier than itself.

8. The stupidity and obstinacy of mules are proverbial. But, when Pericles was building a temple in Athens, one of these animals entitled himself to what he received, viz. the applauses and rewards of the public. This creature, who had been an old and useful servant to his employers, was exempted from farther toil, on account of his age and past services. While the abovementioned temple was erecting, stones were continually brought from a considerable distance, in carriages drawn by mules. The old mule, though dismissed from work, took every opportunity of attending the carts, as a voluntary spectator; and cheerfully ambled, both to and from the keramicon, by the side of his harnessed brethren, as though he meant to encourage and quicken them in the duty they were performing. The people were surprised and pleased at the zealous attachment which the merry old quadruped showed to his former occupation; and, by an unanimous vote, ordered him to be maintained, during life, at the public expence.

A company of elephants were brought to Rome, to entertain the populace with an exhibition of the various and uncommon postures into which they had been taught to throw themselves. One of these creatures, who was not so ready at these difficult exercises as the rest, received, in recompence of his dullness, continual and severe chastisement from his keeper. The poor animal soon gave proof, that his slow proficiency was the effect rather of natural unwieldiness, than of idleness or obstinacy; for he was observed by night, when the moon shone, and when nobody was with him, to be carefully practising the lessons which had been given him; that he might escape farther correction, by acquitting himself with more agility and expertness on the morrow.

A Syrian elephant was entrusted to the care of a dishonest servant, who usually gave him but half his allowance of corn. One day, the elephant's owner happened to come into the stable at feeding time; and the servant, in consequence, poured out to the animal his full measure of barley. But, instead of falling to, the elephant divided the heap into two equal parts, with his trunk; and, by the significancy of his motions, gave his master to understand, that, if he had not been present, his servant had not proved so liberal.

The keeper of an elephant used sometimes by way of frolic, to mix stones and dirt with his provender. This ill natured jest was seriously, though humourously, revenged. For one day, the elephant, being within reach of a vessel in which his keeper's dinner was boiling, repaid him in his own coin, by filling his trunk with ashes, and discharging them into the pot.

When a number of these animals (in their untamed state) are desirous of passing a river, they very prudently sound the depth of the stream, by deputing the least elephant to take the lead, before

any of the larger ones venture from the bank; knowing, that, if the water be so shallow that the smallest of the company can wade across, the rest may follow without danger. If the harbinger who tries this experiment, begins to lose his footing, and to be higher than his neck in the water, he immediately turns back again, and the adventurers go in quest of a more fordable place.

When Porus, one of the kings of India, gave battle to Alexander, the former received several wounds by the missive weapons of the enemy. An elephant, on which he sometimes rode, and which attended him with all the affectionate solicitude of a bosom friend, perceiving his royal master occasionally wounded, watched every opportunity of drawing out (with his trunk) the darts that fastened: and the faithful creature performed these operations, with all the judgment and tenderness imaginable. At last, finding that Porus was sinking to the ground (though he soon recovered, and was afterwards restored to his dominions), through fatigue and loss of blood, the elephant gave another proof of his sympathy and care, by so supporting the king with his trunk, as to break the force of his fall, and to let him gently down.

We have noticed in a foregoing page, that it is usual with those who employ themselves in taking elephants, to trepan them into deep pits, whose surfaces are so disguised as to resemble firm ground. On these occasions, the ensnared elephant sets up a lamentable cry. If the coast is clear, his wild associates, on hearing him roar, hasten (but with cautious tread) to the edges of the pit; and, if any such materials are at hand, will assist to facilitate his deliverance, by throwing in a large quantity of timber and stones; which the prisoner erecting into a sort of stair-case below, he is thus sometimes able to accomplish his escape.—I was of opinion, that these additional examples, adduced by so excellent a

writer as Plutarch, and which obviously suggest so many moral lessons to man, deserved to stand as a supplement to what has been already observed concerning elephants.

The dead body of a Roman soldier, who had been killed in a domestic tumult, was carefully watched and guarded by his dog; who would not permit any person to touch the remains of his departed master. Pyrrhus king of Epirus, happening to pass that way, took notice of so striking a spectacle, and enquired into the circumstances of the case. On being informed that the man had been slain three days before, and that the dog in all that time, had neither stirred from the body, nor taken any food, the king ordered the corpse to be interred, and the dog to be taken care of and brought to him. The creature soon grew fond of Pyrrhus; who, shortly after, ordering his forces to be mustered, the soldiers past before him in review. During this ceremony, the dog for some time, lay quietly at his feet; until seeing those soldiers march by, who had murdered his late master, he sprung at them with such rage and fierceness, and turned himself to Pyrrhus, with such meaning in his looks and gestures, that the men were sent to prison, on suspicion of having committed the crime with which the dog seemed to charge them. Being strictly examined, they confessed themselves guilty, and were accordingly executed.

The temple of Æsculapius, at Athens, was furnished with many rich ornaments and utensils of gold and silver. A robber, who was desirous of paying his compliments to some of this wealth, accomplished his design with such art and secrecy, that he supposed all discovery of the offender to be impossible. A dog, indeed, belonging to some of those whose office it was to watch the temple, had done his duty by barking incessantly: but the sex-

tons either did not, or would not take the alarm. The honest animal, faithful and steady to his purpose, pursued the thief, who in vain attempted to keep him at bay. He pelted him with stones; but the dog still followed. He tried to bribe him, by throwing him pieces of meat; but the dog refused to touch them. The pursuer still kept the criminal in view, nor lost sight of him, until he had watched him to his place of habitation (which was at some distance from Athens), where he posted himself as centinel at the door. Whenever the culprit ventured from home, Cipparus (for so the dog was called) still haunted him. The news of the robbery was soon made public, but the robber still remained undetected: until information being given, that Cipparus, the temple dog, was at such a place, and perpetually harassing such a person, though fawning on every body else; proper officers were dispatched, who took the suspicious man into custody. While they were conducting him to examination, the dog, conscious of the distinguished part he had borne, in bringing the miscreant to justice, ran before them all the way, jumping, and giving every demonstration of joy. The Athenian people recompensed the zeal, faithfulness, and assiduity of Cipparus, by assigning him to the care of the priests who officiated in the Æsculapian temple, and by voting him a supply from the public stores, for his maintenance.

Among the many useful inferences, deducible from such instances as these, one which Plutarch himself suggests, must not be omitted. "They," says this valuable philosopher, "who suppose, that there are no such things as gratitude and justice due from us, to animals of inferior rank; must be understood, in reference to such animals, only, as are absolutely untameable; and, particularly, to those that live in the sea, and occupy the recesses of the deep. For the sea produces no creature that is ca-

pable of contracting friendship with man, and all its inhabitants are incurably wild. But the person who insists, that moral obligation has nothing to do in regulating our treatment of land animals (especially, domestic ones); proclaims himself to be no better than a savage and a brute, in the worst sense of those terms. Was no respect due to the Hyrcanian dog, who, when he saw his master's corpse burning on the funeral pile, jumped into the flames, and was consumed with it? Nor to the dog of one Pyrrhus (not the king), who gave his deceased master the same testimony of affection?"

SOLAR SYSTEM.

1. In the centre of our mundane system, and at a just distance from the circumvolving planets, is fixed that most magnificent and beneficial orb of fluid fire, the sun; designed and formed by gracious and Almighty Wisdom, to be the grand, unfailing dispenser of light and heat, to the animal, the mineral, and the vegetable worlds.

So essentially important are its communications, to the earth and her sister planets; that the adorable Saviour of sinners is in scripture, figuratively shadowed forth to our conceptions, by an idea taken from this brightest of visible objects. "The Lord God is a sun and shield; he will give to his chosen people, the light and warmth of grace below, and crown that grace with perfection of glory, in the heaven of heavens above (Psal. lxxxiv. 11)." And the Father's endearing promise, made and fulfilled to each spiritually awakened sinner, is, "To you,

that fear my name, shall the sun of righteousness arise, with healing in his beams. Mal. iv. 2."

2. How extremely small the material sun appears, in comparison of its real * magnitude! Who, that is guided merely by his naked eye, would suppose that luminary to be, what in fact it is, not less than a million of times larger than our whole extensive globe of earth and seas! When purblind reason takes upon her, to sit in judgment on the mysterious nature, decrees, and dispensations of God, she resembles the short-sighted optics of an unlettered Indian, who, estimating the size of the sun by his own inadequate perceptions, imagines it to be of much less circumference than the floor of his hut; and, was a philosopher to apprise him of his mistake, would ask with an unbelieving stare, if not with a contemptuous smile, How can these things be? Between the sun's real and apparent dimensions, some, though exceeding little, proportion obtains. But, when the second person in the Godhead deigned to clothe himself with mortality, his appearance bore no proportion to his infinite and essential dignity. Is not this the carpenter, the son of Mary? was the decision of unilluminated reason. The eye of supernatural faith alone, was able to see through the human veil, discern the latent Deity, and behold his glory, as the glory of the only begotten of the Father, full of grace and truth.

3. What a diminutive figure would our earth make, if seen from the sun by eyes so constructed as ours! It would appear a million of times smaller, than the sun now seems to us: i. e. it would be hardly, if at all visible. Why is the sun no larger,

* The sun's diameter, or width from edge to edge, is no fewer than eight hundred and twenty-two thousand, one hundred and forty-eight miles; and its circumference, two millions, five hundred, and eighty-two thousand miles. The diameter of the earth is not quite eight thousand.

in our sight? Because of our extreme † distance from it. The earth, why so large? Because we are resident upon it. And wherefore, O my soul, are the glorious things of God, and the important concerns of futurity, no greater in thy view? Because the remains of original corruption still keep thee at some distance from thy master; and hinder thee from seeing eternal realities in the momentous light they deserve. Why do the perishing interests of time appear so great? Because we are immediately conversant with them; and they have naturally, too deep a place in our vile affections. Milton represents the seraph Uriel, as dwelling in the sun. Was this in a spiritual sense our case; were our hearts right with God, and could we constantly walk in the near, uninterrupted light of his blessed countenance; how would the world dwindle in our esteem? What a speck, what a comparative nothing would it appear!

4. The presence of the solar beams constitutes day-light; and stars, which, during our recess from the sun, spangled the sable canopy of night, and glittered to the view of gazing nations, not only cease to dazzle, but even forbear to twinkle, and become quite invisible, when the lucid monarch of the sky regilds our hemisphere with his gladdening smile. The superior lustre absorbs the inferior; and those shining drops, which so lately attracted our admiration, are lost, absolutely lost, in one vast, magnificent ocean of light. Such is the fate of human righteousness, when Christ, in his fulness of mediatorial beauty and grandeur, rises on the soul

† A line extended from the surface of the earth to that of the sun, would be eight hundred and sixty millions, fifty-one thousand, three hundred and ninety-eight miles in length.

Mr. Derham (see his Phys. Theo. book i. chap. 4.) computes, that a bullet, discharged from a large gun, would not (even supposing it to travel with its utmost, unabated velocity) reach the sun in less time than thirty-two years and a half.

of a benighted sinner. In our pharisaical and unconverted state (a state of tenfold deeper than Egyptian darkness); our good works, as we are apt flatteringly to style them, charms us with their petty, evanid radiance,

"As stars, from absent suns, have leave to shine."

But no sooner is Jesus, by the internal agency of his Spirit, revealed in our hearts, and his completely finished obedience discovered to the eye of faith, than we cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the incarnate God. Self-excellence and self-dependance vanish in that blessed moment: and the language of the soul is, "Thy merits, O thou Redeemer of the lost, are all my salvation; and an interest in thee, is all my desire."

5. The atmosphere, or that body of air which encompasses our globe 45 miles every way, is equally important to the life of animals, and to the vegetation of plants. But it would quickly cease to answer these valuable ends, were it not for the additional influence of the sun. Whereas, in subordination to that, and as a medium between that and us, it ministers every moment, to our best temporal interests.—Thus the ordinances of the gospel are to be numbered among those streams, which gladden the church of God, if, and when, he makes them the vehicles of his own presence and power to the soul. Abstracted from the converting and cherishing operations of the Holy Ghost, the best means of grace would infallibly leave us (as a sunless atmosphere would leave the earth) no less cold and unanimated, than they found us.

6. To the sun are owing, the jewels and the metals, that enrich the bowels of our globe; together with every herb, flower, and tree, that beautify its surface.

"'Tis Phœbus warms the rip'ning ore to gold:"

It is the solar influence which gives brilliancy to the diamond, verdure to the leaf, tints to the flower, and flavour to fruits.—So the shinings of Christ's presence on the soul give existence and gradual maturity, to the inward graces that enrich the heart, and to the peaceable works of righteousness which adorn the life of every true believer in his name.

7. Many of the ancients supposed, that the sun moves round the earth: whereas, on the contrary, nothing is more demonstrable, than that the earth is carried round the sun.—The Arminians (like those mistaken people of antiquity) would persuade us, that God regulates his decrees, by the free-will (or, in a yet more impious phrase of theirs, by the self-determined conduct) of the creatures he has made. This is just as absurd in theology, as it would be false in philosophy, to assert, that the sun dances round the earth, instead of the earth's circuiting the sun. Scripture expressly assures us, that the way of man is not in himself; neither is it in man that walketh, to direct his own steps, Jer. x. 23. God does not, like a dependent lacquey in a livery, adjust his motions by ours; but human conduct is adjusted and regulated (either permissively, or effectively, according to the nature of the case) by the wise determinations of his sovereign and undefeatable will. He, as an uncreated and all-pervading sun, is the centre of the universal system: while the whole choir of created beings, without a single exception, perform their allotted planetary revolutions, to the ultimate glory of that God "whose never-failing providence" (as the church of England finely expresses it) "ordereth all things, both in heaven and earth."

8. Though the sun constantly occupies the same part of space, and is, in that respect, fixed and immoveable; it yet turns upon its own axis, and completes its central rotation in about 25 days and 6 hours. This regular and perpetual actuosity contributes, probably, to that amazing force and swift-

ness, with which its rays are thrown off towards the distant worlds that revolve around.—Thus God is necessarily and essentially, fixed and unchangeable in his will. He is of one mind; who can turn him? and what his soul desireth, even that he doth, Job xxiii. 13. This divine immutability is, however, connected with incessant, omnipotent, and universal activity: governing * all beings and events, by his absolute providence; and diffusing sacred light and heat, through the entire world of his converted people, by the energy of his grace. His own sovereign decree is the axis on which he moves; and the only rule by which he regulates the whole of his effective and permissive conduct.

9. Modern astronomers have discovered what are commonly called, maculæ solares: i. e. certain spots which hover near the surface of the sun. Sometimes a considerable number of these are visible at once. And very often, none at all. Philosophers are greatly divided, as to the nature and cause of these solar spots; though it is generally agreed, that they are not adherent to the sun's disk, but suspended at some distance from it; and there is reasonable ground to believe, that, after a temporary suspension, they fall into the body of that grand luminary, and are instantaneously transmuted into one splendid mass with itself.—Whether those reputed spots be really in the sun or not; thus much is infallibly certain, that God is light, and in him is no darkness at all: no error, no impurity, no defect. The afflictive

* Hence that noble confession of sir Isaac Newton: "Æternus est [Deus], et infinitus, omnipotens et omnisciens. Omnia regit, et omnia cognoscit, quæ fiunt, aut sciri possunt. In ipso continentur et moventur universa, sed absque mutuâ passione.—Deus nihil patitur, ex corporum motibus: illa nullam sentiunt resistentiam, ex omnipræsentiâ Dei.—Deus, sine dominio, providentiâ, et causis finalibus, nihil aliud est quàm fatum et natura."——Principia, pag. (mecum) 483.

In proof of which, this prince of philosophers appeals, among other texts, to Acts xvii. 27, 28.

distributions of his providence, and the limited communications of his grace, may, to the benighted eye of unregenerated reason, appear like the transitory spots, which sometimes seems to disfigure the beauty, and to impair the lustre of the sun. "I am afflicted beyond measure, and without cause;" cries a child of unbelief, while smarting under a providential rod. "God is partial and unjust, in converting some to holiness, and leaving others to perish in their sins;" say the unhumbled disciples of Arminius. On the contrary, the faith of God's elect teaches its happy subjects, to give their heavenly Father unlimited credit for being perfectly wise, and just, and good; and to wait the end of his dispensations, when every seeming spot shall vanish, and God will make his righteousness as evident as the light, and his just dealing as the noon day.

10. Is it at all wonderful, that the sun's transcendent brightness, if too intently surveyed, should dazzle and confuse the unassisted organs of human sight? Can it be otherwise, while that is so potent, and these so feeble?—Go, then, thou pretended rationalist! and say, consistently with reason, if thou canst, that "Where mystery begins, religion ends.*" Say rather, religion ends where mystery does not begin. If thou art unable with thy naked eye, to look stedfastly at the material sun, when shining in the fulness of its strength; who among the children of men is sufficient to comprehend the nature, the purposes, and the disposals of him, before whose insufferable glory Gabriel and Raphael cover their faces with their wings?

"But fools rush in, where angels fear to tread."

11. How astonishingly rapid is the transmission of light, from the sun to our planet! I cannot display this so well, as in the words of the accomplished

* These are the very words of a late Arminian author.

Mr. Derham*. "It is a very great act of the providence of God, that such a benefit, as light, is not long in its passage from place to place. For was its motion no swifter than the motion of the swiftest bodies upon earth (such as of a † bullet, out of a great gun; or even of ‡ sound, which next to light, is the swiftest motion we have); in this case, light would take up, in its progress from the sun to us, above thirty two years, at the rate of the first: and above seventeen years, at the rate of the latter motion. The inconveniencies of which would be, (1.) its energy and vigour would be greatly cooled and abated; (2.) its rays would be less penetrant; and, (3.) darkness would with greater difficulty and tardiness be dissipated; especially, by the fainter lights of our sublunary luminous bodies.

"But, passing with such prodigious velocity, with nearly the instantaneous swiftness of almost two hundred thousand miles in one second of time, or (which is the same thing) being but about seven or eight minutes of an hour, in coming from the sun to us; therefore it is, that, with all security and speed, we receive the kindly effects and influences of that noble and useful creature of God. Now, forasmuch

* Physico-Theology, b. i. chap. 4.

† "According to the observations of Mersennus, a bullet, shot out of a large gun, flies 92 fathoms in a second of time; which are equal to 589 English feet, and a half: and according to the computation of Mr. Huygens, it would be 25 years in passing from the earth to the sun. But, according to my own observations, made with one of her late majesty's sakers, and a very accurate pendulum-chronometer; a bullet, at its first discharge, flies 510 yards in 5 half seconds; which are a mile, in little above 17 half seconds. And—a bullet would be 32 years and a half, in flying, with its utmost velocity, to the sun.

‡ "As to the velocity of sounds, I made divers nice experiments, with good instruments: by which I found, that the medium of their flight is at that rate of a mile in nine half seconds and a quarter; or 1142 feet, in one second of time. According to which rate, a sound would be near 17 years and a half, in flying as far as the distance is from the earth to the sun."—Derham.

as the distance between the sun and the earth is 860 millions, 51 thousand, 3 hundred, and 98 miles: therefore at the rate of 7 minutes and a half, or 450 seconds, in passing from the sun; light will be found to fly above 191 thousand, two hundred, and 25 miles, in one second of time."

Truly wonderful as these considerations are, they yet afford but a very inadequate illustration of the power and swiftness, with which the convincing arrows of the Holy Ghost are often found to pierce and illuminate the soul of an elect sinner. How was the energy of his arm revealed; how mightily, and how rapidly, did the meltings of his grace catch from heart to heart; when no fewer than three thousand rebels were savingly subdued, and born again, under a single sermon! Acts ii. 41.——What instantaneous and irresistible lightening issued from the eye of Jesus, when he looked his revolted apostle into repentance unto life!—And, to enumerate no more instances, how great was the glory of that light, which (in a moment; or in less time, if less can be) struck the bloody pharisee of Tarsus to the ground; transformed the furious lion into a passive lamb; and compelled a blaspheming persecutor to groan, from the inmost of his heart, Lord, what wouldst thou have me to do? Nor is less power, from on high, exerted in the soul of any man who is effectually turned to God. The same omnipotence which conquered Paul; yea, the same omnipotence which raised Jesus himself from the dead; has actually been put forth in thee, O reader, if thou hast experienced the renewing operation of the holy Spirit, 1 Tim. i. 16. Eph. i. 19, 20.

Do we wonder at the account which philosophy gives, concerning the speedy transmission of this lovely element, from its created fountain to the earth? Let us rather value and admire that infinitely transcendent and more important blessing, which the following golden passage so charmingly describes: God, who commanded the light to shine

out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the person of Jesus Christ, 2 Cor. vi. 6.

Once more, light does not travel from the sun so swiftly as the quickened bodies of the saints shall rise into glory, honour, and immortality, when the Saviour of men shall appear, and the archangel's trumpet sound. In a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed.

12. Summer is usually the season of * heat; and winter of cold. Yet nothing is more certainly true, than that the sun is much † nearer to us in winter, than in summer. The annual path which the earth describes around the sun, is not exactly circular, but elliptical; i. e. of a figure somewhat oval; from whence it follows, that our distance from that luminary is not always the same. For the reasons assigned in the first note below, we do not feel the solar heat during the keener months; though, in reality, we are less remote from the great material

* "There are two causes of the great difference between the heat and the cold in summer and winter: 1. The shorter or longer continuance of the sun above our horizon. In summer long; which encreases the heat, as much as it lengthens the day. In winter short; which diminishes heat, as it shortens the day; and augments the cold, as it lengthens the night.——2. The other cause is, the oblique or perpendicular direction of the sun's rays; the oblique being weaker than the perpendicular." Astro-Theol. b. iv. ch. iv.

In summer, the rays fall more perpendicularly upon the earth, than in winter; and, consequently, with more vivid and forcible effect. In winter, they fall obliquely; and, therefore, with feebler and less sensible impression.

† "The sun's greater proximity to us in winter, is manifest, from the increment of its apparent diamenter, to $32'.\ 47''$. And the decrement thereof, in summer, to $31'.\ 40''$.

"Moreover, its swifter motion in winter, about the solstice, by a 15th part, is an argument of its being then nearer the earth. From whence it comes to pass, that, from the vernal to the autumnal equinox, there are about eight days more, than from the autumnal to the vernal." Astro-Theology, u. s.

source of light and warmth, than at those times when its influence is more sensibly enjoyed. The believer too, has his winter seasons of providential affliction, and of spiritual distress. At such periods, his views are occasionally dark, and his comforts liable to a temporary chill. Yet, if the God of love is ever peculiarly near to his people for good, it is when his arrows stick fast in them, and when his hand presseth them sore. Behold, God is in this place, and I knew it not; was the retrospective experience of Jacob. While the spiritual winter lasts, be it thy endeavour to exercise, what a late excellent person terms, "The winter graces of faith and patience." At the time appointed, thy consolations shall return as the clear shining after rain; and thy joy be as the sun when it goeth forth in its might. Then will be realized that elegant and reviving delineation of inward summer and prosperity of soul: the winter [of doubts and darkness, of pain and sorrow, of affliction and temptation, of coldness and barrenness, of storm and tossing] is past: the rain [of weeping and distress] is over and gone. The flowers [of peace and holy rejoicing] appear on the earth; the time of the singing of birds [when thy graces shall be all alert and lively, and thou shalt pray and praise with enlargement] is come; and the voice of the turtle [the still, small music of the holy Spirit's voice, whispering peace to the conscience] is heard in our land. The fig tree putteth forth her green figs [fruitfulness in every good word and work shall evidence thy revival in grace]; and the vines, with the tender grapes impart their fragrancy; thy amiable and benevolent tempers, accompanied by all the other lovely effects of communion with God, shall justify thy faith to the world, and visibly adorn thy profession of the gospel of Christ. Cantic. ii. 11, 12, 13.

Yet, though favoured with this happy and glorious experience, you must not expect (at least, it is

not the lot of every believer) to enjoy summer all the year round. But, however this be, an eternity is coming, when thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Isai. lx. 20.

13. The sun may in some sense, be justly styled, anima mundi, or the soul of our revolving world. So universally pervading is its influence, that nothing is totally hid from the heat thereof, Psalm xix. 6. In a greater or less degree, it permeates the whole region of air, penetrates the inmost recesses of the earth, and distributes a competent portion of its beams through the vast expanse of waters. Hence, in and on our planet, there is no such thing as absolute darkness, truly and strictly so called. If our eyes were constructed in the same manner as those of subterraneous animals, we should like them, be able to see without artificial help, at any distance below the surface of the earth, and by night as well as day. Not less universal, than the solar agency, is the all directing providence of God. Nothing is exempted from its notice; nothing is excepted from its controul. Chance, like absolute darkness, has no real existence. If some events seem fortuitous, it is because we have not a sufficiency of knowledge, by which to trace the chain of combinations that necessarily produced them: just as some places, and some seasons, seem totally dark to us; because our optic system is so framed and attempered, that, on various occasions, the human eye is unable to collect those scattered and proportionably expanded rays, from which no place whatever is entirely secluded.

14. In common conversation, we frequently speak of solar eclipses. But what is called an eclipse of the sun, is in fact, an eclipse of the earth; occasioned by the moon's interference, or transit, between the sun and us. This circumstance makes

no alteration in the sun itself; but only intercepts our view of it for a time. From whence does darkness of soul, even darkness that may be felt, usually originate? Never from any changeableness in our covenant God, the glory of whose unvarying faithfulness and love shines the same, and can suffer no eclipse. It is when the world, with its fascinating honours, or wealth, or pleasures, gets between our Lord and us; that the light of his countenance is obstructed, and our rejoicing in him suffers a temporary eclipse.

15. Mists, and vapours, rising from the earth, sometimes operate as a vail, and hide the sun from our eyes; until the superior influence of its beams overpower the ascending nuisance, and dissipate the noxious steams. Thus do the remaining corruptions of a regenerated heart, dim the prospect of salvation, and damp the fervour of inherent grace. Nothing can again brighten the former, and warm the latter into lively exercise, but the splendor of God's repeated rising on the soul. Happy it is for his benighted people, that, as mists and clouds may seem to obscure the sun, but cannot extinguish him; nor even hinder the access of his rays, beyond a certain time; so that faithful Jehovah, who knows what is in man, and who is still * greater [in mercy and power] than our hearts can be in point of sinful depravation, will finally subdue our iniquities, shine away our fears, purify us from all our dross, and perfectly conform us to the image of his holiness.

16. The sun is commonly said, to rise and set. This, however, is spoken merely in complaisance to appearances. The truth is, that, when the horizon of the earth gets below the sun, we then perceive his beams; and, when the horizon gets above it, we lose sight of them. Here remember as before, that, in all our varying frames of soul, the variations are

* 1 John iii. 20.

not in God, but in ourselves. Remember too, that you must lie low at his feet, if you would bask in the shinings of his face. Get above his word and ordinances, and no wonder if the horror of a great darkness fall upon you.

17. The sun possesses, in a very supereminent degree, the two contrary powers of attraction and repulsion. By the former, the circuiting planets are retained, each in its proper orbit; by the latter, they are prohibited from approaching him too nearly. A faint emblem of God's paternal attributes on one hand; and of his terrific perfections on the other. Those encourage us to draw nigh to him, as the everlasting lover of our souls; these restrain us from presumptuous familiarities, and from taking undue liberties with him who is glorious in holiness, fearful in praises, and whose greatness knows no limit.

18. The sun-beams, though unspeakably beneficent in their distributive capacity; yet, if collected to a point, would be almost infinitely ruinous in their operation. The power of God, considered as exerted in and for his believing people, becomes a gracious medium of their present and eternal felicity. But that same adorable attribute, when set in array against reprobate angels and men, burns as a fire which none can quench. Who knoweth the power of thy wrath? And oh, how irresistibly will that power be made manifest, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that believe not the gospel!

19. How preferable is the original, durable, and vivifying light of the sun, to the borrowed, evanid, unanimating lustre of the moon! The former, while it illuminates the eye, and uncovers the elegant scenes of creation, warms the earth, and makes it fruitful; diffuses cheerfulness, and imparts enrichment to no fewer than six primary, and ten secon-

dary worlds.—As great is the difference between a cool historical faith, that floats in a contemplative head; and the faith of God's elect, which warms, invigorates, and purifies the heart. The former is a mere moon-light faith, which however clear, so far as it goes, yet leaves us as cold, and as barren, as it found us. The latter, like the solar communications, enlivens and fertilizes the soul; filling it with joy and peace, through the power of the Holy Ghost; and adorning it with the gems, and flowers, and fruits, of grace.

20. St. Paul finely illustrates the eternal generation of Christ, by a grand idea taken from the material sun. The passage I refer to, is Heb. i. 3. where our adorable surety is styled, Απαυγασμα, i. e. the forth-beaming of the Father's glory. Perhaps, no other object in the whole compass of nature, could have supplied the apostle with a piece of imagery, equally majestic, delicate, and just. Light proceeds from the sun, and yet the sun never existed without light. Christ is at once the begotten of the Father, and co-eternal with him. The sun's rays, or unintermitting efflux of light, are of the same nature with the sun itself: and Christ is εν μορφη (Phil. ii.) i. e. a person in the same essence with the Father Almighty, and joint partaker of all his lovely, glorious, and infinite attributes. Could light be exterminated from the sun, the sun itself, as such, would inevitably be destroyed: and to deny the deity of Jesus is, virtually, to deny the existence of God. For whosoever denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath the Father also.

Sixteen planets, or moving worlds, describe their revolutions round the sun. They are distinguished, (1.) into primary, and secondary; (2.) into superior, and inferior.

(1.) The primary planets are six; and make their circuits in the following order. Nearest to the sun,

rolls Mercury. Beyond the orbit of Mercury, is that of Venus; who, though she maintains her lively dance with unremitting speed, yet cannot complete her rotation in so short a time, as the first mentioned planet; because, her path being exterior to his, she has a greater portion of space to measure, than he. In the third (and consequently, in a still more extensive) circle, moves the earth; accompanied, like a genteel traveller, by a single, but faithful and steady servant, the Moon. Beyond the earth, Mars fetches a yet larger, and proportionably longer circuit. Next, Jupiter rides in state, like a person of dignity and opulence, adorned with three beautiful zones, or belts, and attended by a retinue of four obsequious moons. Lastly, Saturn, the outermost (i. e. the farthest from the sun and from the earth) of all the rest, pursues his majestic and long career; encompassed (but at a respectful distance, without touching his surface) by a magnificent arch, commonly termed his ring, and waited on by five moons. —Such are the names, which, for distinction's sake, astronomers have affixed to the primaries.——The secondary planets are the ten forementioned satellites, or attending moons; which revolve around three of their primaries; and, at the same time, accompany their masters in their periodic journey round the sun.

(2.) Those planets are called superior, which are farther from the sun than ourselves: viz. Mars, Jupiter, and Saturn. The inferior planets are those two, which are nearer to the sun than we; i. e. whose orbits are between the sun and us: viz. Mercury, and Venus.

Before we give each of these revolving worlds a distinct and particular consideration; let us pause, for a moment, and view them collectively, through the scripture glass.

1. A plurality of worlds is more than intimated, by the apostle Paul. In concert with his eternal

Son, God the Father made the worlds, Heb. i. 2. And hence, on the credit of divine information, through faith we understand, that the worlds were framed by the word of God, Heb. xi. 3. Nor was the co-equal Spirit unactive on the great occasion: for as, by his agency, life was breathed into man (Job xxxiii. 4.); so, by his commanding power, he garnished the heavens with beauty, grandeur, and light, Job xxvi. 13.

2. By whom are the planets supported? and whose hand impels them, with never-ceasing rapidity, round the central ocean of fire? They are supported, and impelled, by that very person, whose human soul was made an offering for sin; and whose hands were nailed to the ignominious tree. By him, all things consist, or are held together, Col. i. 17. —He both sustains and carries [φερων] all things, by the word of his own power (Heb. i. 3): he upholds the entire universe of suns and worlds; and, by the omnipotency of his sovereign will, he carries the rolling worlds round their respective suns.

3. It has already been noticed, that some of the planets finish their rotations in much less time than others. The nearer they are to the sun, the more speedily they revolve. Mercury, for instance, is not quite 88 days, in accomplishing his year: while Saturn takes up considerably more than 29 of our years, in circuiting the same common centre.——— Thus, some of God's converted people are soon matured for glory, by their nearness to, and intimate communion with, the sun of righteousness. These are frequently known to outrun their brethren, and (like John at the tomb of our Lord) to reach the sepulchre, finish their course, and ascend to their master's joy, at a very early period. While other saints, who either do not ripen so fast, or who have a larger field of usefulness to occupy on earth, are detained from their crown, until they are full of years and good works. Each of these is gathered, as

a shock of corn, in its season. O believer, if thy God summon thee away betimes, his Spirit will first perfect that which concerneth thee; nor will providence apply the sickle, until grace has made thee white for the harvest. Or, if he lengthened thy thread, having much for thee to do, and much to suffer; he will show himself the God of thy old age, and not forsake thee when thou art grey headed: for he hath inviolably declared, Even to your old age, I am he; and, even to hoary hairs, will I carry you: I have made, and I will bear; even I will carry, and will deliver you, Isa. xlvi. 4. Remember, to thy great and endless comfort, that

> "His ev'ry word of grace is strong,
> As that which built the skies:
> The voice that rolls the stars along,
> Spake all the promises*."

4. How amicably, and how regularly, do the various planets move! In a series of almost 6000 years, there has been no interference, no collision, no subversion of order, no deficiency of service, no cessation of activity. Each is made to comport itself, as though each knew its allotted line of duty, and were determined that nothing should divert it from its course. The secondary orbs, without weariness, and without complaint, minister to the greater; while these, without boasting and without upbraiding, as cheerfully † repay, with accumulated interest, the kind offices they receive.———Thus let inferiors serve; and thus let superiors requite!

5. The primary planets take the secondaries along with them, in their passage round the sun; and the secondaries attend them, with the most perfect and

* Watts.

† The earth, for example, communicates a much greater quantity of light to the moon, than the moon can possibly reflect to the earth. Admitting the moon to be fifteen times smaller than our own planet; the latter must impart fifteen times more light to her, than she to us.

unrepining readiness.———Thus should parents, tutors, and masters of families, train their children, their pupils, and their dependents, in the knowledge and admonition of the Lord; and labour to take as many with them to heaven, as they can. Blessed are the guides, who exert their influence, to purposes so unspeakably important; and blessed are the ears, which listen, joyfully, to the instruction that maketh wise unto salvation.

6. As all the planets perform their revolutions, without intermission; so, they make the end of one revolution the beginning of another. They are never languid, never fatigued. They renew their beauteous toil, again and again; nor will ever stop, until the archangel swears, by him who liveth from eternity to eternity, that time shall be no longer.—Equally intense, uninterrupted, and unwearied, the obedience of Adam was, ere sin profaned the temple of the soul. Such too, the obedience of the elect angels has been, and is, to this very moment. Such, moreover, the true believer, on earth, wishes (but wishes, alas, in vain) to pay his Lord. And such shall the obedience, both of saints and of angels for ever be, in the paradise of God.

"Then shall we sing, and never tire,
In that blest house above;
Where sin, and fear, and pain expire,
Cast out by perfect love.
Then not the sun shall, more than I,
His Maker's will perform;
Nor shine with brighter purity,
Nor burn with zeal so warm."

1. Of all the planets, Mercury, as already hinted, revolves nearest to the sun. His diameter * amounts to 2748 English miles; and his whole globe, is to ours, as 2 to 5. The orbit or path which he de-

* Derham's Astro. Theol. p. 11. edit. 1719.

scribes round the sun, measures 66,621,000 English miles * : and yet he moves with such prodigious velocity (viz. at the rate of † almost 100,000 miles an hour; which is nearly as swift again as the motion of our earth), that he completes his year, or solar rotation, in about 87 days and 23 hours. His distance from the sun, is not quite 32 millions of miles; and he is about 18 millions of miles distant from us.

The venerable and ingenious Mr. Browne has given us a comprehensive and pleasing description of this planet, in the compass of four lines:

"First, verging on the lucid fount of day,
Bright Mercury directs his circling way:
In three short months he rounds the solar sphere,
His seasons shifts, and ends the transient year ‡."

2. Mercury's proximity to the sun, renders him, except at a few particular seasons, invisible to the inhabitants of our world. From the vast exuberance of light in which he is almost lost to our view, astronomers have, I believe, been hitherto unable to ascertain the period of his diurnal motion on his own axis; or even to pronounce with certainty, whether he have any diurnal motion, or not.—Similar are many secret acts of prayer, praise, faith, love, and humiliation, which true believers exercise towards their heavenly Father. Remote from the prying eye of man, they pour out their souls into the bosom of the Lord, and, wrapt in the comforts of his presence (like Mercury in the beams of the sun), the curiosity of others wishes in vain to know the whole of what passes between God and them. As, on one hand, there are occasions when it is our bounden duty, for the honour of our master, and for the edification of our neighbour, to let our light shine before men; there are at times, also, when it behoves us to enter into our closets, and to shut

* Derham, ibid. p. 20. book iii.

† Brown's Ess. on the Universe,

‡ Essay, u. s.

the door about us, and hold sequestered communion with him who sees in secret. This distinction reminds me of a little anecdote, not entirely foreign from the subject. A late prelate in the north of England, had conceived some illiberal prejudices against a clergyman of his diocese. With intent to embarrass the divine, his lordship thus addressed him, at a public visitation: "Mr. ——, you give away a great deal to the poor; but your charity is of the ostentatious kind. You are too public in the distributions of your bounty, I do not hear of any private good you do. It is all with sound of trumpet." The answer was sensible and pertinent: "My lord, I care not how much you hear of my public charities, nor how little you hear of my private ones."

3. Mercury, though rarely discernible, is sometimes seen, like a dark spot on the sun's disk, as he passes between him and us*. The transit of this planet is said to have been first observed by Gassendi, in the year 1632.—Thus, the illumined side of Mercury commonly eludes our notice; but his dark hemisphere excites our attention, and strikes our view. We too frequently act a similar part by each other. A fellow Christian, or any conspicuous character, may shine unregarded: whereas, if his brightness become, in any respect, clouded and overcast, our telescopes are up, our eyes in full employ, our tongues proclaim his defects; and it is well, if magnifying and multiplying glasses do not lend their assistance on the occasion.

4. Not a single moon, or secondary orb, accompanies Mercury in his progress. He pursues his solitary journey, without a servant, without a companion. Yet, in no wise discouraged by this circumstance, he cheerfully speeds his rapid course, and rather flies, than rolls, round the vivifying cen-

* Baxter's Matho. vol. i. p. 74.

tre of light and heat. The sun is to him, in the stead of every other friend; and more than supplies the absence of a thousand attendants.—Providence may perhaps cast your lot, O Christian, in a place, or fix you in a family, where you may not find any with whom you can take sweet religious counsel, and walk in the house of God as brethren. Be not, however, disheartened; neither dejectly ask, Who will show me any good? but make the psalmist's prayer your own: Lord lift thou up the light of thy countenance upon me! If you experience continual nearness to God, through the Spirit; and are, as Mercury, *in sole positus*, irradiated and warmed by direct communion with Christ, no matter, whether you travel to heaven in company or alone. In the best sense of the word, you are sure of not being alone; for all the persons in the Godhead, and angels who minister to the heirs of salvation, are your companions and guardians, your guides and familiar friends. Nor will they cease to watch over you for good, and to keep you in all your ways, until you enter the celestial house not made with hands; where you will, to all eternity, associate with the innumerable assembly and church of the first-born, who were written in heaven.

5. The solar light and heat are supposed to strike the surface of Mercury, with seven-fold greater intenseness, than is experienced on the surface of our earth at the hottest seasons. If this be the case, and if the inhabitants of that planet are embodied beings, their eyes must be differently constructed from ours, to sustain such excess of light; and their whole corporeal system differently constituted, to endure such extremity of heat. But shall we conclude, that Mercury is not inhabited, because, according to our present temperament, we should, probably, be unable to live there, on account of its vicinity to the sun? A Mercurian might, with equal propriety, pro-

nounce the earth * uninhabitable, because of its comparative remoteness from the grand luminary. After all, to adopt the reasoning of an elegant and profound philosopher, " As the animal constitution with respect to heat and cold, may be widely differ-

* " Some fancy, should the planetary train
A race of living animals contain,
Those fix'd in Mercury's too splendid seat
Must sink, oppress'd, beneath the fervent heat;
Or, by too strong a ray, the tortur'd sight
Fail, quite o'erpower'd with unabating light.
" Allow me this, what disputants maintain:
Nor will it render our opinion vain,
The same of us, might the Mercurials hold,
A planet uninhabitably cold!
And those, reverse, in Saturn's icy seat,
Suppose us scorch'd with more than Ætna's heat.
Each, by their world comparing ours, might deem
Their reasons firm, and err in wide extreme.
" But let th' objection stand. Some orbs, suppose,
Scorch'd with hot rays, or chill'd by pris'ning snows.
No doubt, th' Almighty could his worlds replete
With creatures suited to their various seat;
Intense degrees of cold or heat to bear,
Of light or gloom a pleasing, proper share:
To them agreeable, by nature blest,
Painful howe'er imagin'd by the rest.
" Of this, on earth, similitude we find;
Each place to fit inhabitants assign'd,
The bird of Jove, with an undazzled sight,
Kens the clear sun, and tow'rs to reach his light:
While the benighted bat, and owl obscene,
Attend the chariot of the shadowy queen,
Upward the feath'ry nations all repair,
And range at large, th' extensive fields of air;
To firmer earth the grosser kinds adhere,
And watery realms the finny natives cheer.
The ant and mole their downward courses guide;
And, deep intrench'd, a gloomy race reside:
And bees their artful palaces contrive
In the close cavern of their darksome hive.
" Pleas'd, to his destin'd mansion each is prone;
Form'd best to suit, and best approve his own."

See Browne's Essay, u. s. where the argument, for the habitability of the planets, is very ingeniously pleaded; and, in my opinion, satisfactorily proved.

ent on the same planet; so, there may not be such a difference of the degrees of heat and cold, on the planets nearer to and more distant from the sun, as we imagine. The nature of an atmosphere, and the alterations happening in it, produce sometimes sultry heat, and sometimes piercing cold, contrary to what should be the effect of the sun's rays separately considered: so that heat and cold do not absolutely depend on a planet's nearness to, or distance from, the sun; but, together with these, on some other causes. We are considerably farther from the sun in the summer months, than in the winter: yet our weather is then, generally, much warmer.—Though Saturn has but about the hundredth part of the sun's heat, which we feel; I am not sure whether the hundredth part of our heat will amount to any degree of positive or real cold, without the co-efficiency of some other positive and real cause: and it is not difficult, I think, to conceive, that the constitution of his atmosphere may be such, as to make that planet a mild and temperate clime. And, if there be any weight in this reasoning, it will not be hard to apply it to the inferior planets, Mercury and Venus. For we sometimes feel the heat of our summer as much qualified by some different cause, as the rigour of our winter *."

6. Mercury being very considerably nigher the sun, than we, the dusk of that illustrious object, viewed by a Mercurian spectator, appears (as is computed) seven times larger, than it does to us.—— Thus, the nearer we spiritually dwell to God, the more glorious does Christ, both as a divine person, and as a Mediator, shine to the eye of faith. They, who unhappily entertain low and degrading ideas of Jesus, give but too infallible demonstration, that they themselves are far, extremely far, removed from the light of Jehovah's truth, and from the warmth of Jehovah's grace.

* Baxter's Matho. vol. ii. p. 120—122.

7. Mercury's appearances (like those of our moon) are * various, according to his situation in respect of the sun. Sometimes he seems quite dark; at others, falcated or horned; and sometimes shining fully, or with an hemisphere entirely illuminated.—In the present stages of spiritual experience, the believer's interior comfort, and his exterior lustre, greatly depend on the position of his heart toward the uncreated sun of righteousness. How obscure and benighted are our views, and how languid our exercise of grace, when an unbelieving, a worldly, or a careless spirit, interrupts our walk with God! But, if the out-goings of our souls are to him, and if the in-pourings of his blessed influence be felt, we glow, we kindle, we burn, we shine. This may be called (to borrow an astronomical phrase) our superior conjunction with the sun: and, at those distinguished seasons of peace and joy in the Holy Ghost,

> "Clearly we see and win our way,
> Shining unto the perfect day,
> And more than conquer all."

1. Next beyond the orbit of Mercury, is that of Venus: a planet, not so respectable for her magnitude, as for her beauty; arising from the brilliancy, the clearness, and the steadiness of her light. A very accomplished † astronomer observes, that "Venus is the brightest, when she is about 40 degrees removed from the sun: at which time, only a fourth part of her lucid disk is to be seen from the earth. In this situation, Venus has been many times seen in

* Mercurium et venerem circa solem revolvi, ex eorum phasibus lunaribus demonstratur. Plenâ facie lucentes, ultra solem siti sunt; dimidiatâ, è regione solis; falcatâ, cis solem: per discum ejus, ad modum macularum, non-nunquam transeuntes.———Newtoni Princip. p. 360.

† Dr. Edmund Halley. See Keill's Astronomical Lectures, Lect. xv.

the day-time; and even in full sun-shine. This beauty and brightness of Venus are very admirable; who, having no native light of her own, and only enjoying the borrowed light of the sun, should yet break forth into so great a lustre, that the like is not to be observed in Jupiter, nor even in our moon, when she is in the same elevation from the sun. It is true, the moon's light is [to our view] much greater, on account of her apparent magnitude, than that of Venus: yet it is but a dull, and as it were a dead light; which has nothing in it of the vigour and briskness that always accompany the beams of Venus."——Thus should the ministers of Christ shine with gospel light derived from him; and irradiate the visible church, with the purest and most vivid beams of celestial truth. In allusion to this part of their character, our Lord styles his messengers, the light of the world, the candles in the midst of the churches, and the stars which he holds in his right hand. In point of steadiness and of consistency, and of communicativeness to others, they should resemble the suns or fixed stars; which never deviate from their spheres, but impart unwavering and unremitting light to all around them. In point of zeal, and of activity, and of indefatigableness, in their holy calling, they should, like the planetary globes, without cessation and without weariness, pursue their shining course; and, conformably to the maxim of Julius Cæsar,

Think nothing done, while aught remains to do *.

2. In this respect, Venus is a pattern, both to ministers and to private believers. She rolls round the sun, in about 225 days, which constitute her year; and at the rate of 70,000 miles an hour; which exceeds the velocity of the earth's annual motion, by about 10,000 miles an hour. Thus this exemplary pla-

* Nil actum reputans, dum quid superesset agendum.

net connects the most pleasing graces of lustre and delicacy, with all the ardour of diligence and rapidity: like some elegant and industrious lady, who crowns the charms of personal beauty, with the still more valuable services of domestic housewifery.

3. Besides her yearly tour around the sun, it is more than probable that Venus performs a regular revolution about her own axis. From the *maculæ*, or spots, which, in the years 1665 and 1666, Cassini and Campani discovered on her surface*; those two philosophers have ascertained the reality of her diurnal motion: which diurnal motion she accomplishes in about 23 days: so that one of her days is equal to 23 of ours.——One duty should not be permitted to supersede another. There are personal duties which we owe to ourselves; no less than relative virtues which we ought to exercise toward our neighbours. Connect the two together in your own practice, and you will exhibit a moral exemplification of the harmony, with which Venus, and the other moving spheres, accomplish their compound (i. e. their annual and diurnal) rotations, without any shadow of competition or interference.

"On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul:
And one regards itself, and one the whole†."

But be it carefully remembered, that, as the sun is the ultimate and common centre of all the planetary movements; so we shall never be able to discharge our various personal and social duties, acceptably to God, in spirit and in truth, until his glory is the grand and sole end of all the works and duties we perform, whether immediately referrible to ourselves or others. "As unto the Lord, and not

* See Chambers, on the word Venus.
† Pope's Essay on Man, Epist. 3.

[merely] unto men," least of all for the pleasing or aggrandizing of that wretched thing called self; may stand as the universal motto, to every virtue that is truly Christian and evangelical.

4. Venus, though so justly admired for her beauty, and celebrated for her lustre, still has her dark side. When this is turned toward our earth, her rays are no longer beheld, and she herself becomes invisible.—As each believer, shine he ever so brightly, is at present, sanctified but in part; need we wonder, if on some occasions, the splendor of his gifts, and the radiancy of his graces, suffer a temporary eclipse? At such times, let our candour and forbearance have their perfect work. After a certain period, Venus will emerge from the shade, and beam forth in all the loveliness of her usual lustre: and, when the declining saint has sat his appointed time in darkness, the Lord will again be a light unto him. Happy is that benighted soul, whose faith (for it is the peculiar business of faith's eye, to see in the dark) can pierce the gloom; anticipate the return of day; and long for a final approximation to the sun of righteousness, in that world of glory, where no more cloud nor darkness shall obscure our views, tarnish our graces, or damp our joys for ever.

5. The solar light and heat, on Venus, are estimated to be four times greater, than on the planet inhabited by us. Why? Because her distance from the source of both, is considerably less than ours.—In like manner, bright evidences, and warm experiences, of our interest in Christ, and of the work of his Spirit upon our souls, are generally the blessed consequences of living near to God, and of walking closely with him, in all holy conversation, prayer, and watchful godliness. The joy and liveliness of grace (though not grace itself) may be sinned away. Spiritual comfort is a tender plant, and requires

much delicacy of treatment. To be triumphant and alert in the ways of God, you must take equal heed of wandering, and of slumbering.

6. Venus' orbit, or path of rotation, is, for the most part, extremely regular: hardly any point of it being more remote, from the sun, than another. Hence this planet is remarkable for always preserving nearly an equal distance from that luminary. Similar is the experience of some believers. They enjoy rather an even and settled peace, than any exuberant overflowings of consolation. Their habitation is mostly on the middle region of Mount Tabor; instead of being now elevated to the summit, and anon turned down into the valley below. The manner is not always exactly the same, in which the holy Spirit trains his disciples to a meetness for their heavenly inheritance. Like a judicious and careful tutor, he wisely and condescendingly adapts his modes of instruction to the genius, and to the particular improvement, of each individual pupil: until, having taken their appointed degree in grace, they ascend, one by one, to their glorious home above.

7. Venus is in size, somewhat less than our earth; and yet contains about the same quantity of matter, though in a smaller compass. In other words, the body of Venus is denser than that of the earth, as being so much nearer to the sun. Appearances are not the invariable standard of intrinsic worth. Our globe, which is undeniably larger, or occupies more space than Venus, is not more wealthy in constituent particles, than she. Hers lie closer together than ours, and therefore make less show. Ours are less compact, or compressed, than hers, and therefore swell into a greater visible magnitude.

8. It is probable that Venus, like Mercury, has no attending satellite, or moon. Cassini, indeed, in the last century, thought he had discovered one:

but he seems to have been mistaken. Venus' vicinity to the sun seems to render the services of such a companion unnecessary. Just as in the world of the blessed, the saints will need no ministry of the word, nor other means of grace; because they will then walk in the light of the Lamb, and, with open face, behold the glory of the Lord.

9. Towards the beginning of the present century, Monsieur De la Hire descried some mountains in Venus; which, on accurate investigation, he found to be considerably larger, not only than the largest on earth, but than even the largest mountains hitherto discovered in the * moon itself. Does any man ask, "Wherefore, and for the accommodation of what intelligent beings, is the surface of Venus, like those of the earth or the moon, diversified with mountains, vallies, and plains?" The only answer which can at present be returned, is, that the Almighty Creator both wrought, and continues to order all things, according to the counsel of his own will: which will is but another name for infinite rectitude and unerring wisdom, operating by sovereign and omnipotent power, through the fittest means, and to the noblest ends.

10. During part of the year, Venus smiles as a † morning star; considered in which capacity, she was called by the Greeks, Phosphorus; and, by the Latins, Lucifer: both which appellations signify, a brighter light. She never acts in this character, nor

* "The lunar mountains are much higher in proportion to the body of the moon, than any mountain upon our globe (for the geometers can take the height of them, as easily as they can find the measure of a mountain upon our earth). The height of St. Katharine's hill, in the moon, is nine miles: which is three miles higher than the tops of our highest hills on earth." Keill, Lect. x.

For the manner, by which the height of the lunar mountains is measured and demonstrated, see Keill, ibid. and also Derham's Astro-Theology, book v. chap. 2. note (i).

† This year [1777] Venus was the evening star, until June 1st. From which day, she became the morning star; and will continue so to the end of the year.

sustains this appellation, except when she is rather to the westward of the sun; and, consequently rises before he does. Then, and then only it is, that she sparkles as the mild and beauteous harbinger of the day. When she is to the eastward of the sun, and sets after his disappearance, she enters on her short vesperian regency, and shines by the name of Hesperus, or the evening star. Milton has given us a fine description of her, under this title:

> "————Now glow'd the firmament
> With living sapphires. Hesperus, that led
> The starry host, rode brightest: 'till the moon,
> Rising in clouded majesty, at length
> Apparent queen, unveil'd her peerless light,
> And o'er the dark her silver mantle threw *."

Again:

> "The sun was sunk; and, after him, the star
> Of Hesperus, whose office is to bring
> Twilight upon the earth: short arbiter
> Of day and night †."

Thus this lovely planet, like a ready and faithful friend, hastens to bring us the good news of approaching sunshine; and, at other times, like a disinterested brother, that is born to soften our adversity, stays with us, when the sun has left us; exerting the utmost of its light, to cheer the widowed earth, and to brighten the gloom of the incumbing shades.

11. There is another particular, whereby Venus preaches an important lesson to the followers of Christ, viz. that the earth was never yet known to come between her and the sun. Whence the languor and the spiritual declensions, the darkness, and the soul distresses of many a child of light? Come they not,

* Paradise Lost, book iv. † Ibid. book ix.

very frequently, from giving way to earthly cares, earthly joys, and earthly pursuits? No wonder that we move heavily, and walk in the dark, while we cultivate that friendship with this world, which is enmity with God *. But if, on the contrary, our affections are set on things above; if our treasure, and our hearts, are with Christ in heaven; we shall probably walk in the light, as he is in the light, and enjoy an abiding perception of interest in his precious blood, which cleanseth from all sin. With regard to our worldly accommodations, if his kind providence vouchsafes to give us such a competency as may enable us to pay turnpikes, and to do some good to others, as we travel through the wilderness; we are rich, amply rich, to all the real purposes of sublunary happiness.

* James iv. 4.

OBSERVATIONS AND REFLECTIONS.*

ABASEMENT.

The sweetest seasons on this side heaven, are, when the soul sinks, as into nothing, before the face of God, and is absorbed in the sight of Christ and the love of the Spirit: when we feel the presence of Deity, and silently wait on him, at the foot of the cross, with weeping eyes, melting affections, and bleeding hearts.

When Christ entered into Jerusalem, the people spread their garments in the way. When he enters into our hearts, we pull off our own righteousness, and not only lay it under Christ's feet, but even trample upon it ourselves.

ACCEPTANCE.

What coming, and what returning sinner need despair of acceptance? No man can be worse than

* These considerations by Mr. Toplady, and the extracts, are arranged under their respective heads. Diamonds never appear so splendid, as when set in a crown. However, when thrown in confusion, they are still jewels, and therefore worth the gathering.—— From these brilliants a boquet is made up, for the gratification of the reader. Editor.

St. Paul was, before his conversion; and no man can be worse than St. Peter was, after his conversion.

ACTIONS.

Where scripture is totally silent concerning the lawfulness or unlawfulness of any action, consult the book of your own conscience, and follow its dictates. Observe also, what does, or does not, tend to take off from your mind that exquisite sense of divine love, which a believer would ever wish to cultivate and cherish.

AFFECTIONS.

A believer's affections are too often like a cascade or waterfall, that flows downward; instead of being like a fountain, which rises and shoots upwards toward heaven.

AFFLICTIONS.

If you thoroughly exhaust a vessel, of the air it contains; the pressure of the air on the outside, will break that vessel into (perhaps) millions of pieces: because there is not a sufficiency of air within, to resist and counteract the weight of the atmosphere from without. A person who is exercised by severe affliction, and who does not experience the divine comforts and supports in his soul, resembles the exhausted receiver, above described; and it is no wonder if he yields, and is broken to shivers, under the weight of God's providential hand. But affliction, to one who is sustained by the inward presence of the Holy Ghost, resembles the aërial pressure on the outer surface of an unexhausted vessel. There is that within, which supports it, and which preserves it from being destroyed, by the incumbent pressure from without.

Some persons are apt to walk in their sleep. They are said to be effectually cured of this dangerous habit, by only once horse-whipping them soundly, until they awake. God's people are apt to dose, and run themselves into danger; on which, providence takes the horse-whip of affliction, and brings them to themselves. Was he to spare the rod, his children would be spoiled.

The world is a sea of glass, affliction scatters our path with sand, and ashes, and gravel, in order to keep our feet from sliding.

In a long sunshine of outward prosperity, the dust of our inward corruptions is apt to fly about and lift itself up. Sanctified affliction, like seasonable rain, lays the dust, and softens the soul, and keeps us from carrying our heads too high.

The earth must be ploughed, and sown, and harrowed, and weeded, and endure many frosty nights and scorching days, in order to its being made and preserved fruitful. Gentle showers, soft dews, and moderate sunshine, will not suffice always. So it is with the soul of a fruitful Christian.

A person was lately observing, of some fine ornamental china on his chimney-piece, that "the elegance of its figures, and the perpetuity of its colours, were owing to its having been consolidated by passing through the fire." Is not the same remark applicable to the afflicted people of God?

ANTINOMIANS.

Christ is still crucified between two thieves: Antinomianism and Pharisaism.

ARMINIANS.

I much question, whether the man that dies an Arminian, can go to heaven. But, certainly he will not be an Arminian, when he is in heaven. The employ of the blessed is, to cast their crowns at the feet of God and the Lamb, and to sing, "Not unto us, O Lord."

Should it be thought harsh, to question the salvation of one who dies under the blindness of Arminianism; as if a man, who only robs God in part, might miss of glory; let it be considered, that even on earth, if a person robs me only of my watch, or of a single guinea, he has forfeited his life to the law, as much as if he had robbed me of all I am worth.

The old Arminians, mentioned in scripture, are blamed for thinking wickedly, that God was such an one as themselves; but our new Arminians outsin their predecessors, and actually represent God as a being in many respects considerably inferior to themselves. They suppose him both to form his schemes with less wisdom, and to execute them with less power, spirit, and success, than a prime minister of common sense, forms and executes his. They dare ascribe to God, such impotence, blunders, imperfections, and disappointments, as they would blush to ascribe to a Ximenes or a Sully.

Arminians consider the grace that is inspired into a true believer's heart, as a text of scripture written upon a pane of glass, liable to be demolished by the first hand that flings a stone at it.

All the disputes between us and the Arminians, may be reduced to these two questions: 1. Is God

dependant on man, or is man dependant on God? 2. Is man a debtor to God, or God a debtor to man?

When the Arminians foolishly affirm, concerning the will of an unregenerate man, viz. that "its liberty consists in an indifferency to good or evil, like a balance in equal poise;" holds true of a regenerate man, in some circumstances, and in some respect, viz. that a person, who is happily resigned to God's providential disposals, may (in point of absolute acquiescence) be said to have his will in equilibrio; i. e. he wishes to be quite conformed to the divine pleasure, and to incline neither to prosperity nor adversity, life nor death, but is desirous that God's own hand may incline the scale. We are never truly contented, nor (of course) truly happy, until God and we have but one will between us.

The Arminians think, that in conversion, God does little or nothing for men, but gives them a pull by the elbow, to awake them from their sleep. Rather, he acts as maritime officers do by their sailors: he cuts down the hammock of carnal security in which the elect are; down they fall, and the bruises and surprise they receive, awaken them from their death in sin, and bring them to themselves, whether they will or no.

According to Arminianism, grace has the name, but free-will has the game.

Arminians suppose God to give us heaven, as the king grants a brief for building a church. The brief runs, "We have granted our most gracious letters patent." But these same most gracious letters are amply paid for before they are granted. No fee, no brief.

Some people (especially the Arminians) seem to speak of the thirty-nine articles of the established

church, as if those articles were like Mr. Van Bushel's newly invented elastic garters, which are so contrived by springs, that they will accommodate and fit themselves to any leg that should wear them.

Arminians will ask, "Where is the use of preaching the doctrines of grace, even supposing them to be true? since we may go to heaven without a clear knowledge of them." And a man may go to heaven with broken bones; yet it is better to go thither in a whole skin. A man may get to his journey's end, though it rain and thunder all the way; yet it is more comfortable to travel in fair weather. You or I might make a better shift to live upon a scanty allowance of bread and water; yet, surely an easy fortune, and a decent table, are in themselves, abundantly preferable to poverty and short commons. Who would wish to go upon thorns, when his way may be strewed with roses?

Where is the difference between Arminianism and Epicureism? To suppose a fortuitous concourse of incidents, is no less atheistical, than to suppose a fortuitous concourse of atoms.

I can compare some ranting Arminian preachers, who represent salvation as a matter of chance, and press men to help forward their own conversion, upon pain of damnation, to none so well as to auctioneers; who, with the hammer in their hand, are always bawling out, "Now is your time; now is your time; a-going, a-going, a-going."

Such a method is equally inconsistent with the analogy of faith, and subversive of the majesty of the gospel. Shall I order a dead soul to awake, and raise itself to life? Let me rather address the living God, and say, "Awake, and put on thy strength, O arm of the Lord! Breathe on these slain, that they may live!"

ASSURANCE.

It is not deemed presumptuous for the favourites of an earthly king to know and be conscious that they are so: and why should it be deemed presumptuous for the favourites of God to be assured of his love?

BELIEVER.

A truly enlightened believer (i. e. one who has a clear view of gospel privileges, and makes conscience of gospel duties), stands between two fires: the pharisees call him an Antinomian, and the real Antinomians call him a pharisee.

There is a true and sound sense, in which we may say, that a true believer may live as he will: for it is the prevailing will and desire of every real believer, to live only to the glory of God. He is not a Christian, who doth not delight in the law of God, after the inner man.

BIBLE.

To unconverted persons, a great part of the Bible resembles a letter written in cypher. The blessed Spirit's office is, to act as God's decypherer, by letting his people into the secret of celestial experience, as the key and clue to those sweet mysteries of grace, which were before, as a garden shut up, or as a fountain sealed, or as a book written in an unknown character.

Whenever I preach from any passage in the book of Canticles, or in the book of Revelation, I consider myself as standing on ground peculiarly consecrated and mysterious.—The scripture in general, may

be considered as the temple at large; but these two books as the holy of holies.

The most convincing argument, and most infallible demonstration, that the scriptures are indeed the word of God, is, to feel their enlivening, enlightening, and transforming power in our hearts.

BIGOTS.

Bigots are stiff, straitened, and confined; like Egyptian mummies, which are bound round with thousands of yards of ribbon.

Bigots are like some trees that grow by the seashore; which do not spread their branches equally on all sides, but are blown awry, and stand entirely one way.

Bigots (like Nebuchadnezzar), if you fall not down at the word of command, before whatever image they set up, consign you at once to the burning fiery furnace.

CALL.

The largeness of the gospel (more properly termed the ministerial) call does by no means imply the universality of grace. A fisher throws his net into the sea at large; not from an expectation of catching all the fishes that are in the sea, but with a view of catching as many as he can. And this is the end of indefinitely preaching to all.

CAPTIOUS HEARERS.

Wherever there is a Paul, to preach; there will be a Tertullus, to find fault.

CAVILLING.

Some people can no more help cavilling at the doctrines of grace, than some dogs can help howling at the sound of a trumpet.

CHRIST ALONE.

The house that is built, partly on a rock, and partly on the sand, will fall: and the sinner, who rests his hope of salvation, partly on Christ, and partly on his own works, will be damned.

You may as well trust in the supposed merits and pretended intercession of the virgin Mary, or other saints departed, as trust in your own good works, prayers, or any thing you can do and suffer, either as a compensation to God's justice for your sins, or as conducive toward your acceptance and salvation.

CHRIST'S PURCHASE.

It is a common saying, that "He who buys land, buys stones," and all the weeds and rubbish which belong to the soil. When Christ accepted of us in the decree of election (when the Father gave and made us over to him), and when he bought us afterwards with his blood; he took us with all our imperfections and wretchedness, for better for worse, as a bridegroom takes his bride, and as a purchaser buys an estate.

CHRISTIAN GRACES.

Wrap up ever so good a flint, in silk or sattin, and not a spark of its latent fire will appear. But bruise it with a hammer, or strike it with a steel, the dormant sparks will show themselves.—In prosperity,

the graces of a saint too often lie hid. In adversity, they shine forth with light and heat, like a flint in collision with a steel.

CONFIDENCE.

If a merchant of incontestable opulence and honesty gives me his note of hand, binding himself to pay me so much money; I have no reason to fear a failure of payment. "Mr.———is a person of vast wealth, and of as great integrity: my money therefore, is as sure as if I had it in my pocket."—Thus we reason concerning human things.

Give the same implicit credit to God's promises. We have it in his own writing, under his own hand and seal, that "Every one who believeth shall have everlasting life;" and, "Whoso cometh unto me, I will in no wise cast out," &c. &c. Do not dishonour God's note of hand, by letting unbelief question either his ability or his veracity. Do not withhold from the God of heaven and earth, that confidence, which in many cases, you cannot withhold from man.

CONSEQUENCES.

I am resolved, in the strength of grace, to preach all the truths of the gospel, so far as I know them; and leave God to take care of consequences.

CONTEMPT.

To expose ourselves to worldly contempt and persecution for Christ's sake, is like going into the cold bath. At first it gives us a shock; but it grows easier and easier every time; until, by degrees, it ceases to be disagreeable.

CONTROVERSY.

It is in the church, as it is with nations: war must sometimes be carried on, in order to establish a sound and durable peace at last.

One moment's communion with God is worth all the controversial volumes in the world.

CONVERSE.

A Christian, too conversant with people of the world, resembles a bright piece of plate too much exposed to the air; which, though in reality it continues plate still, yet grows tarnished, and loses its fine burnish, and needs a fresh cleansing and rubbing up.

DARKNESS.

When a saint is in darkness, all his expedients, for delivering himself out of it, are vain: they are literally, dark lanthorns, and will not afford him a single gleam to see by. The day will not dawn, nor the shadows flee away, until the sun of righteousness arises with healing in his wings. And we can no more command the rising of the spiritual sun within, than we can that of the natural sun without. We can only like Paul's mariners, cast anchor, and wish for day.

DEATH.

Believers should not have a slavish dread of death. Where is the infant that is afraid to go to sleep in its nurse's arms?

In those countries that are the seat of war, it is common to see a fine field of standing corn, flourishing one hour, and laid waste the next; when a party of the enemy have cut down with their swords,

what was ripening for the sickle, and given that to their horses for fodder, which the husbandman hoped would repay him for his toil.—So does death, sickness, or unforeseen disappointment, frequently disconcert our worldly schemes; and blast our expectations in a moment. Man turneth to his dust, and then all his thoughts perish.

To a true believer, death is but going to church: from the church below to the church above.

A man would not be sorry to be ejected from a cottage, in order to his living in a palace: and yet how apt we are to fear death, which to a child of God, is but the writ of ejectment that turns him out of a prison, and transmits him to his apartments at court!

I have known many a believer go weeping to the river of death; but I never knew a believer go weeping all the way through it.

Even an earthly parent is particularly tender and careful of a dying child. Much more will the great and gracious Father of the elect support, cherish, and defend his own children in the hour of death.

The world is a nursery of elect sinners. At death, God transplants them, one by one, into the garden above; and fills up their places below, with a fresh succession of spiritual trees.

The church of the elect, which is partly militant on earth, and partly triumphant in heaven, resembles a city built on both sides of a river. There is but the stream of death between grace and glory.

Death, to God's people, is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints and returns for more.

DENOMINATIONS.

You may have seen the children of some fruitful family walking to church, all clothed in a different colour. Yet are they all children of one parent; all brothers and sisters. So the various denominations of God's believing people.

DEPENDENCE.

The best watchfulness I know of, is a continued looking to, and dependence on the grace of God's holy Spirit, from moment to moment.

DIGNITY OF THE CHILDREN OF GOD.

God's people below are kings incog. They are travelling, disguised like pilgrims, to their dominions above.—Once a king unto God, always so: God does not make kings for the devil to unmake at his pleasure.—If you are spiritual kings, be holy. Should I meet a person, all in dirt and rags, I should be mad, was I to take that person for a king, or a queen. Nor can I believe you to be royally descended, or crowned for the skies, unless you carry the marks of royalty in your life and conversation.—If any of God's anointed kings so far forget their dignity, as to live in sin; their throne will shake; the crown will tremble on their heads; they will be driven from their palace for a time, like David, when he fled from Absalom, and went weeping over the brook Kidron. But, like David, they shall be brought back again to Jerusalem (for Christ will not lose the purchase of his blood): though not until they have severely smarted for it.

God's people are kings and priests, Rev. i. 6.

1. As kings they are (1.) ordained to a kingdom of glory; and in the mean while, have an internal

kingdom of holiness and happiness. (2.) They are anointed with the Holy Ghost. (3.) They are crowned. The doctrines of the gospel are the church's crown and ornament, Rev. iii. 11. and xii. 1.—(4.) They have the sceptre of God's strength to lean upon. (5.) And a globe also. They only truly enjoy even the present life. Earthly kings hold a globe in their hands; but the spiritual kings have the globe under their feet. (6.) They have robes. The inner robe of sanctification; and the outer robe of Christ's righteousness, for justification before God, Psalm xlv. (7.) They have their guards: angels, grace, providence.

Before conversion, they are reges designati, kings elect; after it, reges de facto, actual kings.

2. As priests, they are devoted to God, and set apart for his service, by a spiritual ordination. Here is a truly indelible character conferred; when the Holy Ghost lays the hand of his grace, not only upon the sinner's head, but upon the sinner's heart.—— They offer up spiritual and moral sacrifices.—They pray.—They are blessers, both in will and in act.

Inward holiness, and eternal glory, are the crown with which God adorns and dignifies his elect. But they are not the cause of election. A king is not made a king, by the royal robes he wears, and by the crown that encircles his brow; but he therefore wears his robes, and puts on his crown, because he is a king.

DISCRIMINATING GRACE.

Many pharisaical censures have been passed on such of God's ministers and people, as have rejoiced at the indubitable, though late, conversion of Mr. D——s *. Let those unfeeling professors, who carp

* A person executed for forgery.

and murmur at that, and similar displays of the holy Spirit's condescending goodness and power, remember that they themselves, with their entire mock trappings of imaginary excellence and inherent perfection, must be unfrocked of all, and trust in the above righteousness of Jesus, with brokenness of heart, or they will never enter the paradise of God; the holiest saint stands exactly on the same level with the vilest of mankind, in point of merit, and has just as much righteousness, (i. e. absolutely none at all) to qualify him for an interest in Christ, and for justification with the Father.

May not God have mercy on whom he willeth to have mercy, without asking leave of men or angels? Is not his grace totally and infinitely free? and may not he bestow his own blessing when and where he pleases? Let not our eye then be evil and envious, because his is gracious: Away then, with these antichristian bickerings, and let none who call themselves believers, be sorry for that which makes angels glad.

DISPOSITIONS.

Some believers are very rude and very ignorant. Grace, in the hearts of sour, unpolished people, resembles a jewel of gold in a swine's snout.

DISPUTANTS.

Disputing, captious, bigotted people, do but pump themselves dry.

Unfair disputants are ever for dwelling on the most unfavourable side of an argument; like the blundering painter, who being to take the profile of a lady that had lost an eye, very injudiciously drew her blind side.

Cavilling publications are not always to be regarded. Who would be at the pains to kill an insect of a day? Let the poor creature alone, and it will soon die of itself. Do not make it considerable, by taking notice of it. If a child of four years old, comes against me with a straw, that is no reason I should knock him down with the poker.

DIVINE LOVE.

The terrors of the law have much the same effect on our duties and obedience, as frost has on a stream: it hardens, cools, and stagnates. Whereas, let the shining of divine love rise upon the soul; repentance will then flow, our hardness and coldness thaw and melt away, and all the blooming fruits of godliness flourish and abound.

DIVINE JUSTICE.

To the humble, self-emptied, self-renouncing sinner, even the sword of divine justice is a curtana, a sword of mercy, a sword without a point.

DYING.

As the setting of the sun appears of greater magnitude, and his beams of richer gold, than when he is in his meridian; so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidences for heaven, than a living one.

When a person is going into a foreign land, where he never was before, it is comfortable for him to consider, "Though I am embarking for an unknown country, yet it is a place where I have many friends, who are already settled there: so that I shall be in fact, at home, the instant I get thither."—How sweet for a dying believer to reflect, that, though he is yet a stranger in the world of spirits, still the world of spirits are no strangers to him. God, his

Father, is there. Christ, his Saviour, is there.—Angels, his elect brethren, are there. Saints, who got home before him, are there; and more will follow him every day. He has the blood and righteousness of Christ for his letters of recommendation, and the holy Spirit for his introducer. He also goes upon express invitation from the king of the country.

ELECTION.

The book of life, or decree of election, is the marriage register of the saints; in which their everlasting espousal to Christ stands indelibly recorded by the pen of God's free and eternal love.

As the bullion of which money is made, is the king's property, even before it is struck into coin, and before it visibly bears the royal image and superscription; so the unregenerate elect are God's own heritage, though they do not appear to be such, until the holy Spirit has made them pass through the mint of effectual calling, and actually stamped them into current coin for the kingdom of heaven.

The elect were betrothed to Christ from everlasting, in the covenant of grace; they are actually married to him, and join hands with him in conversion; but they are not taken home to the bridegroom's house until death dismisses them from the body.

ENVY.

Poor people envy the rich, and rich people envy the poor. Why? Because neither of them are privy to the troubles of the other. Unconverted persons, (i. e. the far greater part of mankind) go on, envying each other's imaginary happiness, and smarting under their own crosses. And so the world goes round.

EPITAPH.

Little more can be said concerning the generality of men, than that they lived, and sinned, and died. But, concerning all God's people, it may be said, that they lived, were converted, preserved to the end, and went to heaven.

EVIDENCE.

Many of the enemies to God's truths, when they are silenced by the force of evidence, do, like a snail provoked, draw in their horns and spit.

EXPERIENCES.

If a person who has been long in possession of a large estate, comes in process of time, to have his title disputed, he rummages every corner of his scrutore, and of his strong boxes, to find the original deeds; which, having found, he appeals to as authentic vouchers.

Thus, past experiences of the grace of God, though not proper to be rested in, may yet be recollected with comfort, and referred to with advantage, by a deserted saint, in an hour of doubt and darkness.

We cannot heartily love the distinguishing truths of the gospel, without experiencing them; and we cannot experience them, without loving them.

FAITH.

Faith in God's promises may be compared to a bank note: full and felt possession of the blessings promised, is like ready cash. The man who has

bank notes to any given value, looks upon himself as possessed of so much money, though in reality, it is only so much paper. Thus faith is as satisfied, and rests with as great complacency in the promises of Jehovah, as if it had all the blessings of grace and glory in hand. In faith's estimation, God's note is current coin.

Weak faith says, "God can save me if he will. Strong faith says, "God both can and will save me." See Dan. iii. 17.

What can be more feeble than the ivy, the jessamine, or the vine? Yet these, by the assistance of their tendrils or claspers, rise and are supported, until they sometimes mount as high as the tree or the wall that sustains them. So the weak believer, laying hold on Jesus by the tendril of faith, rises into the fulness of God, defies the invading storm, and becomes as a fruitful vine upon the wall of a house.

Under the influence of the blessed Spirit, faith produces holiness, and holiness strengthens faith. Faith, like a fruitful parent, is plenteous in all good works; and good works, like dutiful children, confirm and add to the support of faith.

Faith is the eye of the soul, and the holy Spirit's influence is the light by which it sees.

FEARS.

In the hands of a skilful husbandman, even weeds are turned to good account. When rooted up and burnt, they are good manure, and conduce to fer-

tilize the land they annoyed before. So the doubts and fears, and the infirmities of the elect are overruled by Almighty grace, to their present and eternal good: as conducing to keep us humble at God's footstool, to endear the merits of Jesus, and to make us feel our weakness and dependance, and to render us watchful unto prayer.

I have known several wealthy persons, who, contrary to all sense and reason, have teazed and harrassed themselves with a fear that they should at last come to want. Equally, nay, infinitely more absurd and groundless, are the doubts of those who have fled to the righteousness and blood of Christ for salvation. Such must be in a state of grace; they must and infallibly are accepted of God; and they certainly shall persevere to the end. They who think themselves the poorest in spiritual things, are immensely rich without knowing it. But, such is the state of man below, that if God does not lay crosses upon us, we are sure to create crosses for ourselves.

FLATTERY.

Flattery is nectar and ambrosia to little minds. They drink it in, and enjoy it, like an old woman sucking metheglin through a quill.

FORBEARANCE.

As I would not throw away my watch, for varying a few minutes from the exact point of time; so neither would I disclaim a regenerate person, for his not in every thing exactly thinking with me. Christians are no more infallible than watches.

FREE GIFTS.

If a person of exalted rank and vast opulence, desires you to make his house your home, and you avail yourself of the invitation; would it not affront him, if you was to offer at paying him for the accommodations? What greater affront can be offered to the majesty of God, than to imagine, that he sets his favours to sale, and that you must pay him for admitting you into the kingdom of grace and glory?

Christ has received gifts for men, and bestows the gifts he has received. God grant that we may, if I may so speak, give him continual receipts for these gifts, from time to time, in large returns of love and duty, thankfulness and obedience!

"Get grace—get faith—get an interest in Christ," say the Arminians. When in truth, grace is not of man's getting, but of God's giving; nor is faith of man's acquisition, but of God's operation.

FREE WILL.

A man's free-will cannot cure him even of the tooth-ach, or of a sore finger; and yet he madly thinks it is in its power to cure his soul.

The greatest judgment which God himself can in the present life inflict upon a man, is to leave him in the hand of his own boasted free-will.

Look where you will, and you will generally find that free-willers are very free livers.

GENEROSITY.

Even among men, if a generous antagonist has his adversary down, he will spare his life. If God, O

sinner, has humbled thee, and thrown thee down, he will not kill thee, but spare thee, and give thee quarter, raise thee up, and save thee.

GOD AS A FATHER.

God, who knows the unfaithfulness of the human heart, will not trust his grace to the keeping of his own people: if he did, they would soon make havock of it, like the prodigal son. He therefore acts by them, as a prudent father would make provision for an extravagant child, viz. not by giving them the stock to manage for themselves; but by leaving it in trust, to be dealt out to them, from time to time, by stated allowance.

GOD ALL SUFFICIENT.

We will suppose that some opulent person makes the tour of Europe. If his money falls short, he comforts himself with reflecting, that he has a sufficient stock in bank, which he can draw out at any time, by writing to his cashiers. This is just the case, spiritually with God's people. They are travellers in a foreign land, remote from home. Their treasure is in heaven, and God himself is their banker. When their graces seem to be almost spent and exhausted, when the barrel of meal and the cruse of oil appear to be failing; they need but draw upon God by prayer and faith and humble waiting. The holy Spirit will honour their bill at sight; and issue to them, from time to time, sufficient remittances to carry them to their journey's end.

GOD'S SOVEREIGNTY,

A PRACTICAL DISCOURSE, BY ELISHA COLES.

It would be entirely needless to say any thing in favour of a book, which has given such profitable and universal satisfaction to God's people, of all denominations, for almost a century past: it will, and must ever be considered, as one of the choicest treasures which the God of infinite wisdom has vouchsafed to his church. Since the days of the apostles, it is a work calculated for the instruction, establishment, and consolation of little children, of young men, and of fathers in Christ. Would the newly awakened penitent, the advanced convert, and the ripening saint, wish to read, merely for the sake of seeing the light of truth, of feeling the warmth of grace, and of rising into the holy image of God, let them make Elisha Coles their companion, their guide, and their own familiar friend.

O ye believers in Jesus, whom God has intrusted with any thing above a bare sufficiency of this world's good, seize the opportunity of furnishing the poor and needy with a book, the best calculated of almost any other to extend the knowledge of gospel salvation, to diffuse the fragrance of gospel comfort, to elevate the glorious standard of gospel grace, and to promote the vital interests of gospel holiness and good works.

GOOD WORKS.

Good works, like the golden ear rings of the Israelites, are valuable in themselves; but if once exalted into a golden calf, to be worshipped and relied upon, are damningly pernicious.

GOSPEL.

The bite of the tarantula (an Italian spider) can only be cured by music. Nor can any thing heal the wounds which sin and satan have made in the soul, but the music of the gospel; the sweet, harmonious, and joyful sound of free salvation by the blood and righteousness of Jesus Christ alone.

GRACE.

A true believer lives upon free grace, as his necessary food. And, indeed, he who has really tasted the sweetness of grace, can live upon nothing else.

There is no difference between the brightest archangel in glory and the blackest apostate spirit in hell, but what free grace has made.

If I might not have both, I would rather have grace without learning, than learning without grace. I would infinitely rather be a Bunyan, than a Grotius.

Grace cannot be severed from its fruits. If God gives you St. Paul's faith, you will soon have St. James' works.

The graces of God's Spirit in our hearts resemble, during the present life, the citrons and other noble fruits imported from abroad: we have them, but not in perfection. Our graces will ever be defective, until we get to heaven, the country where they grow.

Gifts may differ; but grace as such, is the same in all God's people. Just as some pieces of money are of gold, some of silver, others of copper; but they all agree in bearing the king's image and inscription.

The way to heaven lies not over a toll bridge, but over a free bridge: even the unmerited grace of God in Christ Jesus.

We may not be proud of grace, but we ought to be glad of grace.

Good works cannot go before regeneration. Effectual grace is that which builds the soul into an habitation of God. Holy tempers and holy obedience are the furniture of the house. And a house must be built before it can be furnished.

Grace finds us beggars, and always leaves us debtors.

GRACE AND GLORY.

Inherent grace below, resembles silver in the ore; which, though genuine silver, is mingled with much earth and dross: glory above, resembles silver refined to its proper standard, and wrought into vessels of the most exquisite workmanship.

GREEK TESTAMENT.

The Greek Testament is, beyond all competition, the most important volume in the world. The inexhaustible richness of its contents, and its unequalled beauties, as a composition, are such as must for ever exalt its worth, infinitely above that of all other books which have appeared, or which will appear, while heaven and earth remain. Every judicious attempt therefore, to lead us into a deeper and clearer acquaintance with this inestimable magna charta of our salvation, and to unlock its heavenly treasures, has a direct tendency to advance the glory of God, by promoting the knowledge, the happiness, and the sanctification of men.

HEARING.

Some people hear the gospel, as a butterfly settles upon a flower; without being at all the better for it. Others hear the gospel, as a bee settles upon a flower; they enjoy its fragrance, they imbibe its honey, and return home richly laden with its sweets. And some hear the gospel, as a spider visits a flower: they would, if possible, extract poison from the rose of Sharon.

HEAVEN.

Even on earth, the "joy of harvest" is great. But what infinite joy will ensue, when the number of the elect is accomplished, when the bodies of the saints are all retrieved from the grave, and Christ celebrates his "harvest home!"

The kingdom of heaven is elective; to which men are chosen by God. And yet, at the same time, it goes by indefeasible, hereditary right: it proceeds in the line of election, and the line of regeneration.

HOLY SPIRIT.

When the rays of the sun fall on the surface of a material object, part of those rays are absorbed; part of them are reflected back, in strait lines; and part of them refracted, this way and that, in various directions. When the Holy Ghost shines upon our souls, part of the grace he inspires is absorbed, to our own particular comfort; part of it reflected back in acts of love and joy and prayer and praise; and part of it refracted every way, in acts of benevolence, beneficence, and all moral and social duty.

The most correct and lively description of the sun cannot convey either the light, the warmth, the

cheerfulness, or the fruitfulness, which the actual shining of that luminary conveys: neither can the most laboured and accurate dissertations on grace and spiritual things, impart a true idea of them, without an experience of the holy Spirit's work on the heart.

In vain do the inhabitants of London go to their conduits for supply, unless the man who has the master key turns the water on. And in vain do we seek to quench our thirst at ordinances, unless God communicates the living water of his Spirit.

Scripture can be savingly understood, only in and by the inward illumination of the Holy Ghost. The gospel is a picture of God's free grace to sinners. Were we in a room, hung with the finest paintings, and adorned with the most exquisite statues, we could not see one of them, if all light was excluded. Now, the blessed Spirit's irradiation is the same to the mind, that outward light is to the bodily eyes.

As the sails of a ship carry it into the harbour, so prayer carries us to the throne and bosom of God. But as the sails cannot of themselves, speed the progress of a vessel, unless filled with a favourable breeze; so the holy Spirit must breathe upon our hearts, or our prayers will be motionless and lifeless.

An excellent divine of the last century, Mr. Thomas Cole, compared "the scriptures to a seal, and the heart of man to wax." I would add, that the Holy Ghost is the fire that warms, and penetrates, and softens the wax, in order to its becoming susceptible of impression.

The word of God will not avail to salvation, without the Spirit of God. A compass is of no use to a mariner, unless he has light to see it by.

A house uninhabited, soon comes to ruin; and a soul uninhabited by the holy Spirit of God, verges faster and faster to destruction.

HOLINESS.

The progress of holiness is sometimes like the lengthening of day light, after the days are past the shortest. The difference is for some time imperceptible, but still it is real; and in due season, becomes undeniably visible.

In one of Mr. Pope's letters (if I mistake not), mention is made of an eastern fable, to this effect: "On a time, the owls and bats joined in a petition to Jupiter, against the sun; setting forth, that his beams were so unsufferably troublesome, that the petitioners could not fly abroad with comfort, but were kept prisoners at home, for at least twelve hours out of the twenty-four. Jupiter seeing Apollo shortly after, informed him of the application he had received; adding, I shall, however, take no notice of the petition: and, for you, do you be revenged by shining." O believers, when papists and Arminians charge the doctrines of grace with a tendency to licentiousness; let your lives be a confutation of the falsehood. Be revenged by shining.

HUMILITY.

It is a great thing to have gospel humility. If you know you want it, it is a sign you are not quite without it.

Children much indulged, are apt to take liberties. To keep us humble, God must sometimes seem to frown.

HUSBANDS.

Many husbands are like some members of parliament; all complaisance, humility, and fair speeches, beforehand; but no sooner in possession of the de-

sired object, than the supple candidate becomes a haughty master.

HYPOCRITES.

There is sometimes on trees and flowers, what florists call a false blossom: how many such do we see in the world of professing Christians!

Different members of the body have different offices; and are some of greater, others of less importance: but they all belong to the body. Hypocrites are not real members, but excrescences of the church, like falling hair, or the parings of the nails.

IDEAS.

Definitions, or accurate ascertainments of the precise ideas, which we mean to convey, by particular terms and phrases, are of great consequence in disembarrassing a question, and in shortening a debate.

IGNORANCE.

Men adopt vice and error, for want of knowing the true deformity of both: as in Russia, where unmarried women constantly wear veils, it is frequent for the bridegroom never to see his wife's face until after marriage.

IMPERFECTION.

If I build a house, it is ten thousand to one if I do not afterwards find it defective in some respect or other: there is continually something to add, or something to alter, and something that may be improved for the better.—If I write a book, I find it imperfect. Some errata of the printer, some defects in the language, something to add, or something to

retrench. So it is with all human works. The work of Christ's righteousness and redemption is the only finished, the only perfect work, that ever was wrought among men. God give me faith in it!

ILLUMINATION.

The Holy Ghost must shine upon your graces, or you will not be able to see them, and your good works must shine upon your faith, or your neighbours will not be able to see it.

IMPUTED RIGHTEOUSNESS.

The form of salutation in some countries, is by respectfully touching, or lifting up the corner of the person's garment, you would address: but to kiss his vest, is the highest token of reverence.—And the highest instance of regard you can show to Christ, is by embracing the robe of his imputed righteousness.

INCOMPETENCY.

Man, even in his most enlightened state, can no more form a competent idea of the wisdom that lies at the bottom of God's effective and permissive decrees; than an earth worm or a beetle can enter into the political views which actuate the movements of a prime minister.

INNOVATION.

I have known an unskilful weeder pull up and destroy flower roots and herbs, under the notion of their being weeds. Just such would be the conduct of the present restless enemies to the church of England, if their innovating wishes were to take effect. (1772.)

INTEREST IN CHRIST.

Our interest in Christ does not depend on our sanctification; but our sanctification depends on our interest in Christ.

INTREPIDITY.

Go to heaven boldly, let men say what they will. Use yourself to the weather. A little rain will not melt you. The more you wrap up, the more liable you will be to take cold.

JUSTICE.

Some harbours have bars of sand, which lie across the entrance, and prohibit the access of ships at low water.——There is a bar, not of sand, but of adamantine rock, the bar of divine justice, which lies between a sinner and heaven. Christ's righteousness is the high water that carries a believing sinner over this bar, and transmits him safe to the land of eternal rest. Our own righteousness is the low water, which will fail us in our greatest need, and will ever leave us short of the heavenly Canaan.

JUSTIFICATION.

Antiquarians set an inestimable value on uniques: i. e. on such curiosities, of which there is but one of a sort in the world. Justification is in the number of the believer's uniques. There is but one justification (properly so called) in the whole universe: and it equally belongs, through grace, to all the children of God; and the Christian wishes to be viewing it every moment.

Christ's sheep do not contribute any part of their own wool, to their own clothing. They wear, and are justified by the fine linen of Christ's obedience only.

KNOWLEDGE IN THEORY.

I am acquainted with a lady, who is a thorough mistress of music, as a science, and can play the harpsichord with great judgment: but though she understands it, she does not love it; and never plays, if she can avoid it. Too strong a picture of some who know the gospel in theory, but neither love it in sincerity, nor practise its precepts with a good will!

LANGUAGE.

It were to be wished, that the advocates for the best of causes would, with Solomon, seek out acceptable words; I acknowledge that genteel drapery adds nothing to the value, but it adds much to the agreeableness of truth, which is not the better received for appearing in dishabille, much less for being attired like a sloven. If we do not decorate her with what lord Chesterfield terms "lace and embroidery," that is, with rich metaphors and refinement of style, yet an author should not permit her to walk abroad either in sluttish negligence, or in the garb of a shabby old gentlewoman fallen to decay.

LAW.

The terrors of the law have much the same effect on our duties and obedience, as frost has on a stream; it hardens, cools, and stagnates. Whereas, let the shining of divine love rise upon the soul; repentance will then flow; our hardness and coldness thaw.

LIFE OF CHRIST.

The life of Christ on earth, may be compared to the garden of Eden, before Adam fell; in which

was no plant growing, but such as were beautiful and salutary; none that was either useless or hurtful.

LORD'S DAY.

It is certainly no small point gained to prove, that what is now generally considered as the first day of the week, is in reality, and in order of rotation from the beginning, the seventh or primeval Sabbath, and that God incarnate rose from the tomb on that very day, in succession, on which God absolutely ceased from the works of creation. Indeed, the compilers of our liturgy seem to have had some light into this matter, else they would hardly have engrafted the fourth commandment (which expressly and peremptorily enjoins the sanctification of the seventh day) into the communion service, and directed all the members of the church, to unite in prayer to God for grace to keep that law.

LOVE TO GOD.

The people of Christ are not merit-mongers. Love to the captain of their salvation ranks them under his banner. They are not like the Swiss, who fight for pay.

As fruits artificially raised, or forced, in a hot-house, have not the exquisite flavour of those fruits which grow naturally and in their due season; so that obedience which is forced by the terrors of the law, wants the genuine flavour and sweetness of that obedience which springs forth from a heart warmed and meliorated with the love of God in Christ Jesus.

If Christ has your good will, he will certainly have your good word. If you truly love him, you will not be ashamed to speak for him.

MARRIAGE.

When a believer marries an unbeliever, what is it but reviving the old cruel punishment, of tying the living and the dead together?

MEMORY.

Many of God's people lament the badness of their memory. And yet after all, a heart-memory is better than a mere head-memory. Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we have heard.

MINISTERS.

Gospel ministers should not be too hasty and eager to wipe off every aspersion that is cast on them falsely for Christ's sake. Dirt on the character (if unjustly thrown,) like dirt on the clothes, should be let alone for a while, until it dries; and then it will rub off easily enough.

Ministers then only draw the bow successfully, when God's holy Spirit sharpens the gospel arrow, and wings it to the hearts of them that hear.

Gregory Nazianzen says, in his eulogium on Basil, Βροντη σειο λογος, αστεροπη δε βιος; "thy word was thunder and thy life was lightening."—Such should the preaching and the conversation of every minister be.

The weight of opposition will always fall heaviest on those who sound the gospel trumpet loudest.

Gospel ministers do indeed in some sense, turn the world upside-down. The fall of Adam has turned human nature upside-down, long ago: and

converting grace must turn us upside-down again, in order to bring us right.

Gospel ministers are usually, in will and desire at least, employed for God to the last moment of their lives. Their work being accomplished, they are called from labour to heaven; as Cincinnatus was found at the plough, when he received his call to the dictatorship of Rome.

Among the great variety of preachers, some give the pure gospel wine, unadulterated and undashed. Others give wine and water. Some give mere cold water, without a drop of wine among it.

Were evangelical preachers and writers to stop, and give a lash to every spiteful, noisy cur, that yelps at them in their way to the kingdom of God, they would have enough to do, before they got to their journey's end.

Next to being a true believer, it is the hardest thing in the world to be a faithful minister.

Ministers are the bow: the law is the arrow. God must bend the bow by the impulse of his own arm, and wing the arrow, or it will never hit a sinner's heart.

I have read of some harbour abroad, where salt water and fresh run together, in one amicable stream, but without mingling. Such should be the care of God's ministers. They are to preach both law and gospel; but without mixing or confounding them together.

The best clock in the world will be spoiled, if you are perpetually moving the hand backwards and forwards, and altering it, in order to make it keep time with a variety of other clocks: it will hardly

ever go regularly and well.——So a minister, who shapes and accommodates his sentiments and discourses to the tastes and humours and opinions of other people, will never be happy, respectable, or useful.

Different ministers are sent of God to different persons. Just as a great man, who keeps many servants, sends them with letters or messages to such or such particular people.

A minister can only lay on the caustic; God alone can make the hearers feel it.

MORALITY.

To amuse fallen sinners with lectures upon morality, is like going to an hospital and haranguing to a company of sick folks on the advantages of health. Rather let us labour to cure them of their diseases, and then they will know the value and comforts of health, without our giving them a dissertation upon it.—Lead sinners to Christ and to the holy Spirit, and then they will love and practise morality as naturally as sparks fly upward.

Morality not flowing from faith in Christ, resembles an artificial flower; which has the appearance, but neither the life, the beauty, nor the fragrance of a real one.

I have no more conception of a true believer without morality, than of a river without water, or of a sun without light and heat.

NATIONAL CONCERNS.

National matters at present carry a very gloomy aspect. But it is in things civil, as in things spiritual:

and I regard my country, and myself, in a similar view.—Considered in myself, I am a most unworthy and sinful creature: considered in Christ, I am without fault before the throne of God.—Consider the state of public affairs, as they are in themselves; and hardly any thing can be more threatening, cloudy, or unfavourable. Consider them in a providential view; and whatever is, is right. This is my sheet-anchor, concerning that black and dismal storm, which now seems to be bursting over the English empire. A. T. Bath, Aug. 4th, 1775.

NEGLIGENCE.

When persons loiter on a journey, they are sometimes benighted afterwards: and when believers are not diligent in the use of ordinances, and in the performance of good works, no wonder if they walk in darkness.

NEW BIRTH.

All God's children are still-born. They come spiritually dead into the world. And dead they continue, till they are born again of the Holy Ghost.

Every believer has four births. A natural birth into the world; a spiritual birth into the kingdom of grace, at regeneration; a birth into glory, at death; and a new birth of his body from the grave, at the resurrection.

No man can remember the day of his natural birth; but most of God's people can remember the day when they were born again.

OBLOQUY.

The times are such, that it is almost impossible for a man to go to heaven, without getting a nick-

name by the way. But it is better to go to heaven with a nick-name, than to go to hell without one. If I must either give up the truths of God, or lose my character; then farewell character, and welcome the truths of God.

OLD AND NEW MAN.

Old Adam never was a saint yet, and never will be, Rom. vii. On the other hand, the new man, or principle of grace in the heart, never sinned, and never can, Rom. vii. 1 John.

ONE CHURCH.

Take a mass of quicksilver, let it fall to the floor, and it will split itself into a vast number of distinct globulas. Gather them up, and put them together again, and they will coalesce into one body, as before.—Thus God's elect below are sometimes crumbled and distinguished into various parties, though they are all, in fact, members of one and the same mystic body. But, when taken up from the world, and put together in heaven, they will constitute one glorious, undivided church, for ever and ever.

In North America have been lately reckoned no fewer than seventy-five religious denominations. And were there seventy-five thousand, it would not signify seven pins heads. Denomination is nothing. Grace is grace in every converted person. There is but one church after all.

ORIGINAL SIN.

Before the fall, man's will was free to good, and burned with a pure celestial flame. Original sin acted as an extinguisher; and leaves the soul in the dark, until lighted again by the fire of God's Spirit.

PERSECUTION.

Some harbours are fenced with massy chains of iron, reaching from side to side, to obstruct the access of shipping. Similar is the profession of Christ and his cause, in persecuting times.—But as a ship has often been able to force its way into the port, and burst the chains that oppose its entrance, by the aid of a favourable tide and a strong breeze; so persecution is nothing to a believing soul, whose sails are filled with the breathings of the Holy Ghost, and the full tide of whose affections is turned by grace, to God and Christ and heaven.

PHARISEES.

Pharisees are pharisees in all ages, and all countries. What is the difference between a pharisee in Judea, and a pharisee in England?

Nothing but the lancet of God's law, in the hand of the Spirit, can let out the proud blood of a pharisee, and reduce the swellings of self-righteousness.

PILGRIM'S PROGRESS.

Some time after the commencement of the 17th century, a singularly ingenious piece of spiritual allegory was published, under the following title, "The Isle of Man, or the legal Proceeding in Manshire against Sin." The author was the Rev. Mr. Richard Bernard, rector of Batcombe in Somersetshire. This performance seems to have had a great run; my copy is of the eighth edition, printed at London, A. D. 1632.

The above work, in all probability, suggested to Mr. John Bunyan, the first idea of his "Pilgrim's Progress," and of his "Holy War." The former of these is perhaps the finest allegorical book extant, describing every stage of a believer's experience,

from conversion to glorification, in the most artless simplicity of language, yet peculiarly rich with spiritual unction, and glowing with the most vivid, just, and well conducted machinery throughout; it is in short, a master piece of piety and genius; and will, I doubt not, be of standing use to the people of God, so long as the sun and moon endure. It has been affirmed, and I believe with truth, that no book in the English tongue, has gone through so many editions, the Bible and Common Prayer alone excepted.

POWER.

It is a saying, that kings have long hands. This is eminently true of Christ, the king of saints. He has a long hand to reach his enemies in a way of judgment; and a long hand to lay hold on his elect, and to bring nigh those who once stood afar off from him and his righteousness.

PRAYER.

The longer we neglect writing to an absent friend, the less mind we have to set about it.—So, the more we neglect private prayer and closet communion with God, the more shy we grow in our approaches to him. Nothing breeds a greater strangeness between the soul and God, than the restraining of prayer before him. And nothing would renew the blessed intimacy, if God himself, the neglected party, did not as it were, send us a letter of expostulation from heaven, and sweetly chide us for our negligence. Then we melt, then we kindle; and the blissful intercourse gradually opens as usual.

David would not have been so often upon his knees in prayer, if affliction had not weighed him down.—There are, I believe, more prayers in the writings of David and of Jeremiah, than in any other portion of scripture.

The longer you are with God on the mount of private prayer and secret communion with him, the brighter will your face shine when you come down.

We may pray spiritually by a form; and we may pray formally and coldly without one.—Suppose I was to say to a converted dissenter, "Sir, you do not sing the praises of God spiritually." He would ask, "why not?" Was I to answer, "Because you sing by a form: Dr. Watts' psalms and hymns are all precomposed; they are forms in the strictest sense of the word:" the good man would reply, "True: they are precomposed forms; but I can sing them very spiritually for all that." I should rejoin, "And I can pray in the words of the liturgy, as spiritually as you can sing in the words of Dr. Watts."

PREACHING.

Mere moral preaching only tells people how the house ought to be built. Gospel preaching does more; for it actually builds the house.

Was I a layman, and providence was to cast me in a place where I could not possibly hear the gospel preached, but should be forced to hear either an Arian or an Arminian ministry, if I heard any at all; I should much rather choose to spend my Lord's days at home, in reading and praying privately. By the same rule that I would rather stay within, and take such a dinner as my own house affords; than go abroad to dine where I should be sure of sitting down (at best) to a dish of gravel or sand, if not of arsenic.——See Ezek. xi. 16.

PRESENCE OF GOD.

If you go to court, you know whether you have seen the king, and whether he has spoke to you or not. And when you attend an ordinance, you

know whether you have enjoyed the presence of God or not.

PRESERVATION.

If God had not chosen thee in his Son, he would not have called thee by his Spirit: and he that called thee by his Spirit, will preserve thee to his kingdom.

If a coach or waggon be likely to run over us, we exert all our strength and speed to get out of its way. If a storm overtakes us, we look out for a place of shelter. O that we were equally sedulous to flee from the wrath to come!

PROFESSORS.

People who profess to believe the doctrines of the gospel, and yet do not experience the power of those doctrines unto sanctification; resemble a man who looks over a hedge into a garden, without going into it.

Some professors pass for very meek, good natured people, until you displease them. They resemble a pool or pond, which, while you let it alone, looks clean and limpid: but if you put in a stick, and stir the bottom, the rising sediment soon discovers the impurity that lurks beneath.

As the most florid people do not always enjoy the firmest state of health, so the most showy professors are not always the holiest and most substantial believers.

There is a set of fellows in the present age, jocosely called, Jessamies and Maccaronies; who affect to dress as fine as butterflies, and to be squeamishly delicate and elegant: so that you would almost take a maccaroni to be a Semiramis, or a Cleopatra, in men's clothes.—But there are spiritual maccaronies, as well as worldly ones. And who are those? Your

self-righteous people, and perfectionists, above all: who surveying themselves, not in the unflattering glass of God's law, but in the delusive mirror, and through the false medium of self-conceit, fall in love with their own image (like Narcissus), and think themselves to be spiritually rich and beautiful; though all the while they are wretched, and miserable, and poor, and blind, and naked. Christ's imputed righteousness constitutes the best dress, and sanctification by his Spirit constitutes the real beauty of the soul. And, if we have not his righteousness to wear, and his grace to make us holy, we are but paltry maccaronies, be our profession ever so splendid.

PROMISES.

All the promises of man to man, ought to be conditional. It is only for God to make absolute promises; for he alone is unchangeable and omnipotent.

POOR PERSONS.

If our Lord was upon earth, and there were in the same street, two persons, the one rich and the other poor, but both equally desirous of his company; I verily believe that he would visit the poor man first.

PROSPERITY.

Too much wealth, like a suit of clothes too heavily embroidered, does but incumber and weigh us down, instead of answering the solid purposes of usefulness and convenience.

Generally speaking, the sun-shine of too much worldly favour weakens and relaxes our spiritual nerves; as weather too intensely hot, relaxes those

of the body. A degree of seasonable opposition, like a fine dry frost, strengthens, and invigorates, and braces up.

PUSILLANIMITY.

I have no notion of a timid, sneaking profession of Christ. Such preachers and professors are like a rat playing at hide and seek behind a wainscot, who pops his head through a hole, to see if the coast is clear; and ventures out if no body is in the way; but slinks back again when danger appears. We cannot be honest to Christ, except we are bold for him. He is either worth all we can lose for him, or he is worth nothing.

REASON.

Reason is God's candle in man. But, as a candle must first be lighted, ere it will enlighten; so reason must be illuminated by divine grace, ere it can savingly discern spiritual things.

REDEMPTION.

The covenant of redemption, which is a covenant of absolute grace to us, was to Christ, a covenant of works, and a covenant of sufferings.

REFORMATION.

Mere reformation differs just as much from regeneration, as white washing an old rotten house, differs from taking it down and building it anew.

REGENERATION.

Some people laugh at regeneration by the Spirit of God, and think there is nothing in it. A plain

sign, that they themselves are quite without it. If a man was to come and tell me, that there is no such thing in the world, as money; I should take it for granted, that he therefore thinks so, because he himself never had any.

RIGHTEOUSNESS OF CHRIST.

A celebrated heathen said, Meâ virtute me involvo; "I wrap myself up in my own virtue." A true believer has something infinitely better to wrap himself up in. When satan says—thou hast yielded to my suggestions—when conscience says, thou hast turned a deaf ear to my admonitions—when the law of God says, thou hast broke me—when the gospel says, thou hast neglected me—when justice says, thou hast insulted me—when mercy says, thou hast slighted me—faith can say, all this is too true; but Christi justitia me involvo, I wrap myself up in the righteousness of Jesus Christ.

The gates of heaven fly open, before the righteousness of Christ; as certainly, as the door of Lydia's heart flew open, under the hand of God's regenerating Spirit.

By nature, we are all weavers and spinners. We shut our eyes against the garment ready wrought: and, like silk worms, we shall die and perish in our own web, if the Spirit of God does not unravel it for us, and lead us to the righteousness of Christ.

SAFETY.

We may safely go as far, as the candle of God's word goes before.

SALVATION.

We should be in a bad condition indeed, if our salvation was suspended on conditions of our own performing.

God's everlasting love, his decree of election, and the eternal covenant of redemption, are the three hinges, on which the door of man's salvation turns. When man fell from God, infinite justice put a lock upon the door: a lock, which nothing but the golden key of Christ's blood and righteousness can open. The Holy Ghost (if I may venture to use so familiar a comparison) is, as it were, the omniscient keeper of the door; and he lets no souls in, but such as he himself has washed and justified and sanctified in the name of our Lord Jesus, and by his own efficacious grace.

I should as soon expect to be saved by my sins, as to be saved by my good works.

SAYING.

An old proverb says, "They who are not handsome at twenty, will never be handsome: they who are not strong at thirty, will never be so: they who are not wise at forty, will never be wise: and they who are not rich at fifty, will never be rich." However this may generally be, yet the grace of God is free, and not bound to time or place. Some come to Christ in childhood; some in youth; some in maturer age; and some who go unconverted to a dying bed, rise converted from a dying bed to heaven. Happy they, who are effectually caught by grace; whether at the first, the third, the sixth, the ninth, or the eleventh hour! Our law says, *nullum tempus occurrit regi:* and I am sure it is the case with God.

SCRIBBLERS.

When I have been in a post-chaise, I have often seen a dog pursue it with much noise and self-importance. The poor animal thought the carriage was running away from him; whereas, in truth, it

was going at an equal rate, long enough before he appeared, and continued to do so, long after he was out of hearing. When public persons are attacked by wretched scribblers, too mean to answer; the scribblers affect to think, that the omission is owing to their own superiority in argument. While, in fact, they are too scurrilous and unimportant to be noticed.

SELF-RIGHTEOUS.

Self-righteous people are like a man who has run up a very slight house for his own residence; in which, while he sits or sleeps securely, a sudden storm arises, and blows down the whole fabric, and buries the builder in the ruins. God will either bring us out of our self-righteous castle, or crush us with its fall.

SENSIBLE COMFORT.

A believer, with regard to spiritual enjoyments, resembles a barometer. As the silver in this instrument rises when the sun shines, and the weather is fine; but sinks when the air is heavy, and loaded with damps; so the Christian's sensible comfort rises when the holy Spirit's countenance shines upon his soul, but subsides when left to the evil workings of his own heart.

SIGHT.

It is in grace as it is in nature. Some have a sharp sight, some are near sighted. Some can clearly see their interest in Christ; some can hardly discern it at all. Some have likewise a clear view of gospel doctrines; some a confused one.

SIMILARITY.

It is a peculiar happiness to observe, that in matters of spiritual concern, the philosopher and the

ploughman (if truly regenerate) have the same feelings, and speak the same language; they all eat of the same spiritual meat, and drink of the same spiritual rock which follows them, and that rock is Christ. Hence that similitude of experience, or to speak figuratively, that strong and striking family likeness, which obtains among the converted people of God, in every period of time, and in every nation under heaven. They all, without exception, feel themselves totally ruined by original sin; they all, without exception, take refuge in the righteousness and cross of Christ, and unite in ascribing the whole praise of their salvation, to the alone free grace and sovereign mercy of Father, Son, and Spirit.

SIN.

Suppose a loving and beloved husband dies a violent death. Can his widow love and admire and value the sword, or the pistol, by which her husband lost his life? As little can true believers love sin; for by it, Christ the bridegroom of their souls, was put to death.

If a person fall and break his leg, or be burnt out of his house, most people pity and sympathize with him. But if a man live in sin, where are the neighbours that feel for his danger, and labour to reclaim him? Or, if a believer be overtaken by a fault, how few professors will commiserate his case, and endeavour to restore him in the spirit of meekness?

Our corrupt hearts are like gunpowder, apt to kindle at every spark of temptation. The Spirit of God must be continually throwing water upon the soul, in order to preserve it from taking fire.

SINNER.

Nothing but Christ will do for a dying sinner: and why should we dream, that any thing else will do for a living sinner?

Sin cannot enter into heaven; but a sinner may.

SUCCESSION.

I know but of two uninterrupted successions. 1. Of sinners, ever since the fall of Adam. 2. Of saints; for God always had, and will always have a seed to serve him.

SPIRITUAL ADVANTAGE.

Want of spiritual comfort is often attended with spiritual advantage. A person who walks in the dark, is usually the more cautious and careful where and how he treads.

SPIRITUAL NUMBNESS.

It is with our souls, as it is with our bodies; we sometimes catch cold, we know not how.

STRICTNESS.

How many people deceive themselves, under a profession of extraordinary strictness! The capuchin friars make a vow never to touch any piece of money whatever, while they live. Offer them a shilling or a guinea, they will refuse to take it; but, wrap it up in a bit of paper, and they will receive and pocket it without scruple.

SUBMISSION.

God knows best what to do with us. We are not qualified to choose for ourselves. The patient ought not to prescribe for the physician, but the physician for the patient.

SUPPLIES.

When Hagar was quite disconsolate with fatigue of body and distress of mind, there was a fountain by her, though she knew it not. So the weeping believer has relief at hand, which he cannot see. God's word, God's Spirit, and God's ministers, are the angels that direct and lead his afflicted people to the fountain opened.

The acts of breathing which I performed yesterday, will not keep me alive to-day. I must continue to breathe afresh every moment, in order to my enjoying the consolations, and to my working the works of God.

TIME.

Was a man every day, to throw a purse of money, or even a single guinea, into the sea, he would be looked upon as a madman, and his friends would soon confine him for such. But a man who throws away that which is of more value than gold, than mines, than the whole world; even his health, his peace, his time, and his soul; such an one is admired, esteemed, and applauded by the greater part of mankind.

TEMPTATION.

Worms, and other insects, take up their habitation under the surface of the earth. A plat of ground may be outwardly verdant with grass, and decorated with flowers. But take a spade in your hand, and turn up the mould, and you soon have a sample of the vermin that lurk beneath. Temptation is the spade, which breaks up the ground of a believer's heart, and helps to discover the corruptions of his fallen nature.

TRUST.

Trust the promise, and God will make good the performance.

We can never be truly easy and happy, until we are enabled to trust God for all things: and the more we are enabled to trust him, the more gracious and faithful we shall find him.

A good king carefully observes the law. Christ, the king in Sion, kept the divine law in all respects; and his converted subjects first trust in him as a law-fulfiller, ere they can obey him acceptably as a law-giver.

Many turnpike gates bear this inscription in large capital letters, "No trust here." This is the very language of our own unbelieving hearts. We do not trust God. We do not give him credit. Hence all murmurings, anxiety, &c.

UNDETERMINATE.

People of fluctuating principles resemble what is fabled of Mahomet's iron coffin suspended in the air, between two large loadstones, but without touching either of them.

UNIVERSAL LANGUAGE.

Some have entertained a chimerical idea of an universal language. There is indeed spiritually speaking, a language common to all the converted, of every age and country. The language of Canaan is understood all the world over, by every one who is taught of God.

UNFRUITFUL.

It is a common thing in London, when a house is uninhabited and shut up, for boys to write in chalk, on the window-shutters and door, "Empty." When a person professes godliness, and does not bring forth good works in his practice, we too may write the word, "Empty," on all the profession he makes.

UNIVERSALITY.

"Universality," say the papists, "is a mark of the true church. There are some catholics in every country under heaven." But, if this be a just mark, the Jews will bid the fairest of any, for being the true church. For they are sifted among all nations.

UNREGENERACY.

It is said of the original Indians of Florida, that, when they could not pay their debts, they took a short method of settling the account, by knocking their creditors on the head. Sinners, in a state of unregeneracy, though partly sensible that they do not keep the law of God, yet think to knock God's justice on the head, by pleading absolute mercy.

An unregenerate man is absolutely dead, in a spiritual sense. He has no hearing of the promises; no sight of his own misery, of the holiness of God, of the purity of the law, nor of Christ as covenanting, obeying, dying, and interceding; no taste of God's love in Christ; and the sweetness of communion with him by the Spirit; no feeling of conviction in a way of grace, humiliation, and self-

renunciation; no scent after God and glory; no hungerings nor thirstings after spiritual consolations and assurance; no motion toward divine enjoyments and evangelical holiness.

VICISSITUDE.

God's people are travellers. Sometimes they are in dark lanes and deep vallies; sometimes on the hills of joy, where all is light and cheerful.

WORKS.

Mount Sinai, or the hope of being saved (in part at least) by our own works, may be compared to a dreary rock. The soul of man is the Andromeda, chained to this rock. Satan is the monster, that gapes to devour. Christ is the Perseus, who, by the sword of his Spirit, slays the monster's power, breaks the legal chain, and sets the awakened soul at liberty.

Mount Sinai (i. e. salvation by works) is labour in vain hill. Do all you can, you will never get to the top of it, nor so much as half way up.

The business of Christ's blood is to wash our bad works out, and to wash our good works clean.

WRITINGS.

Some men's writings resemble a dark night, enlivened by a few occasional flashes of lightning.

I was lately asked, what my opinion is of Mr. John Fletcher's writings: my answer was, that in the very few pages which I had perused, the serious pas-

sages were dullness double condensed; and the lighter passages, impudence double distilled.

YOUNG CONVERTS.

Young converts are generally great bigots.—When we are first converted to God, our brotherly affection too often resembles the narrowness of a river at its first setting out. But, as we advance nearer to the great ocean of all good, the channel widens, and our hearts expand, more and more, until death perfectly unites us to the source of uncreated love.

EXCELLENT PASSAGES

FROM EMINENT PERSONS*.

ACCEPTANCE.

It is a fallacy of satan's, to argue, from the sinfulness of our duties, to the non-acceptance of them. "Will God," says he, "take such broken groats at thy hand? Is he not a holy God?"—Learn here, to distinguish. There is a twofold acceptance. 1. A thing may be accepted as a payment of a debt; or, 2. As a proof of love.—God, who will not accept of broken money in a way of payment; will nevertheless kindly accept of it from his friends, as a testimony of gratitude.

It is true, O Christian, the debt thou owest to God must be paid in good and lawful money: but here, for thy comfort, Christ, and Christ only, is thy paymaster. Send satan to him; bid him bring his charge against Christ, who is ready at God's right

* In the course of various readings, these judicious extracts are professedly transcribed by our author, from the writings of several protestant divines of the last (and a few of the present) age; they will be perused with pleasure and peculiar advantage by those who have a prevailing regard for dignity of sense and plain truth, delivered in honest and open language, unlike the delicate race of our refined preachers, who "scorn to mention hell to ears polite." These selections are a specimen of the subjects that employed the tongues and pens of those intrepid champions in the cause of God, who, having fought the good fight, and exemplarily executed the commission received from their Lord and master, are now set down in the kingdom of heaven, crowned with glory and immortality. EDITOR.

hand to produce a clear account, and show his receipt in full for the whole debt.—As to thy performances and obedience, they fall under a quite contrary class; as mere tokens of thy love and thankfulness to God. And, so gracious is thy heavenly Father, that he accepts thy bent sixpence, and will not throw away thy crooked, broken mite. Love refuses nothing that love sends. *Gurnall.*

ACTIVITY.

Industry on our parts is not superseded by the greatness and freeness of God's grace. As when a schoolmaster teaches a boy gratis, the youth cannot attain to learning, without some application of his own; and yet it doth not therefore cease to be free, on the teacher's part, because attention is required from the learner; so it is here. *Arrowsmith.*

AFFLICTIONS.

Sanctified afflictions are spiritual promotions.
Dr. Dodd of the last cent.

There is no affliction so small, but we should sink under it, if God upheld us not: and there is no sin so great, but we should commit it, if God restrained us not. *ibid.*

A good old Scotch minister used to say, to any of his flock, when they were labouring under affliction, "Time is short: and, if your cross is heavy, you have not far to carry it."

When the grace of an afflicted saint is in exercise, his heart is like a garden of roses, or a well of rose-water, which, the more moved and agitated they are, the sweeter is the fragrance they exhale. *Anon.*

As no temporal blessing is good enough to be a sign of eternal election; so no temporal affliction is bad enough to be an evidence of reprobation: for the dearest Son of God's love was a man of sorrows and acquainted with grief. *Dr. Arrowsmith.*

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin, which the summer of prosperity is apt to produce and nourish. *Dr. Arrowsmith.*

Every vessel of mercy must be scoured in order to brightness. And however trees in the wilderness may grow without culture; trees in the garden must be pruned, to be made fruitful: and corn-fields must be broken up, when barren heaths are left untouched. *ibid.*

The church below is often in a suffering state. Christ himself was a man of sorrows; nor should his bride be a wife of pleasures. *ibid.*

God may cast thee down, but he will not cast thee off. *Mr. Case.*

Afflictions are blessings to us, when we can bless God for afflictions. *Dyer.*

God had one Son without sin, but none without sorrow: he had one Son without corruption, but no Son without correction. *ibid.*

Christian, hath not God taught thee by his word and Spirit, how to read the short hand of his providence? Dost thou not know that the saint's afflictions stand for blessings? *Gurnall.*

Those whom God loves, he takes to pieces; and then puts them together again. *Anon.*

Through Christ's satisfaction for sin, the very nature of affliction is changed, with regard to believers. As death, which was at first the wages of sin, is now become a bed of rest (they shall rest upon their beds, saith the prophet); so afflictions are not the rod of God's anger, but the gentle physic of a tender Father. *Dr. Crisp.*

All the afflictions that a saint is exercised with, are neither too numerous, nor too sharp. A great deal of rust requires a rough file.

Mr. Moses Browne, in conversation, Oct. 24, 1769.

If we have the kingdom at last, it is no great matter what we suffer by the way. *Dr. Manton.*

Nothing can reconcile the soul to afflictive allotments, but looking on them as covenant dispensations. *Mr. William Mason.*

David's pen never wrote more sweetly, than when dipt in the ink of affliction. *ibid.*

When you see the refiner cast his gold into the furnace, do you think he is angry with the gold, and means to cast it away? No. He sits as a refiner. He stands warily over the fire, and over the gold, and looks to it, that not one grain be lost. And, when the dross is severed, he will out with it presently; it shall be no longer there. *Crisp.*

Crosses and afflictions are God's call to examine our hearts and our lives. *Richardson.*

No affliction would trouble a child of God, if he but knew God's reason for sending it. *ibid.*

Afflictions are as needful for our souls, as food is for our bodies. *ibid.*

The Lord's wise love feeds us with hunger, and makes us fat with wants and desertions. *Rutherford.*

It is a good sign when the Lord blows off the blossoms of our forward hopes in this life, and lops the branches of our worldly joys to the very root, on purpose that they should not thrive. Lord, spoil my fool's heaven in this life, that I may be saved for ever! *ibid.*

ALL-MIGHTY.

"Esto diabolus magnipotens; nunquam erit omnipotens," saith Luther: I confess the devil is all-mighty, but he will never be all-mighty, as my God and Saviour is. *Arrowsmith.*

ARMINIANS.

Arminians represent the universe as the governess of God, instead of representing God as the governor of the universe. *Mr. R. Hill, in con. March* 6, 1770.

The Pelagians and Arminians are for making nature find its legs. They persuade man that he can go alone to Christ; or at least, with a little ex-

ternal help, of a hand to lead, or an argument to excite, without any creating work in the soul. Alas, for the blindness of nature! How false is all this stuff, and yet how glibly it goes down! *Gurnall.*

ASSURANCE.

Assurance of pardon is a free gift of God, as much as faith or pardon itself. *Arrowsmith.*

Nothing more enflames a Christian's love to God, than a firm belief of his personal election from eternity; after he hath been enabled to evidence the writing of his name in heaven, by the experience of a heavenly calling and of a heavenly conversation. When the Spirit of God (whose proper work it is to assure, as it was the Father's to elect, and the Son's to redeem) hath written the law of life in a Christian's heart, and caused him to know assuredly that his name is in the book of life; he cannot but melt in sweet flames of holy affection. *ibid.*

ATTRACTION.

The loadstone draws all the iron and steel that comes near it, and also communicates of its own virtue to the iron it draws. Such a loadstone is Christ. He draws many after him, and, when he has drawn them, communicates his own virtue to them; so that they become useful to others: as a magnetic needle attracts other needles, by virtue of the power itself has received.

AVENGE.

When true grace is under the foot of a temptation, it will even then stir up a vehement desire of revenge, like a prisoner in the enemy's hand, who is thinking and plotting how to get out; waiting and longing every moment, for an opportunity of deliverance, that he may again take up arms. "O God, remember me," saith Samson, "this once, I pray thee; and strengthen me, that I may be avenged on the Philistines for my two eyes," Judges

xvi. 27. Thus prays the gracious soul, that God would spare him and strengthen him, that he may be avenged for his pride, unbelief, and all those sins by which he has dishonoured God. *Gurnall.*

BANISHMENT.

There goes a rumour that I am to be banished. And let it come, if God so will. The other side of the sea is my Father's ground, as well as this side. *Rutherfoord.*

BELIEVER.

The weakest believer shall partake of such hidden things, such excellencies of Christ, as all the world shall never be able to dive into, reach, nor comprehend. *Crisp.*

A believer in a poor condition, resembles a fine and valuable picture in a broken frame. *Jenkin.*

Men are believers, because they are elected; not elected because they are believers. *Sladen.*

[Believers do in general wish to experience little else but the sweetness and comforts of religion: whence Mr. Rutherfoord says of himself]

I am like a child that hath a golden book, and playeth chiefly with the ribbons, and the gilding, and the picture in the first page; instead of reading the more profitable contents.

BELIEVING.

To believe the gospel, is but to give God credit for being wiser than ourselves. *Madan.*

Believing is the most wonderful thing in the world. Put any thing of thy own to it, and thou spoilest it. *Wilcox.*

BESTOWMENT.

God is not only the rewarder, but is himself the reward of his saints. A king may enrich his sub-

jects with gratuities; but he bestows himself upon his queen. *Cripplegate Lectures.*

BIBLE.

When a believer is in a state of comfort and prosperity, he can read other books beside the Bible: but, when he is in temptation, or burdened with distress, he betakes himself to the Bible alone. He wants pure wine, without any mixture of water.—This shows the worth of the Bible above all other books.

Mr. Serle in con. at B. Hemb. Idem. Aug. 28.

When you experience on your soul, the happy energy of the scriptures; every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather. *Mr. Hervey.*

The pages of scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives. *ibid.*

Without the powerful agency of the blessed Spirit, to enlighten our understandings, and to apply the doctrines of the Bible to our hearts; we shall be, even with the word of light and life in our hands, somewhat like blind Bartimæus, sitting amidst the beams of day; or, like the withered arm, with invaluable treasures before it. *ibid.*

By the blessed influences of God's holy Spirit, our understandings are opened to know, and our hearts opened to receive the scriptures: to understand them in all the fulness of their heavenly meaning; to receive them in all the force of their transforming power. *ibid.*

Of most other things, it may be said, "Vanity of vanities; all is vanity:" but of the scriptures, "Verity of verities, all is verity." *Arrowsmith.*

In the scriptures, there are Επινικια, songs of victory; but such as exalt not the prowess of man, but the glory of God. So Exod. xv.

Επικηδια, or funeral songs; but such as celebrate Christ's death, and the good-will of God therein. So Psalm xxii. and Isai. liii.

Ερωτικα, songs of love; but such as set forth the love of Christ to his spouse the church, and her mutual affection to him. So Psalm xlv. and the book of Canticles. There are also

Βουκολικα, sacred pastorals; but such as magnify no other shepherd but God alone. Yea,

Γεωργικα too, or songs relative to husbandry; but such as ascribe all to him. Let Virgil be asked, "Quid faciat lætas segetes," or, what makes a good harvest? And he will wholly insist on this or that secondary cause of fertility.—Ask David, he presently falls, in his georgics, upon praising God as the author of all fruitfulness: "Thou visitest the earth, and blessest it; thou makest it very plenteous. Thou makest it soft with the showers of rain, and blessest the increase of it. Thou crownest the year with thy goodness, and thy clouds drop fatness," Psal. lvi. *ib.*

The two Testaments, Old and New, like the two breasts of the same person, give the same milk. *ib.*

[Grace is the same, as to principle, in all God's children; how various soever it may seem]. If you draw water out of one and the same well, with vessels of different metal; one of brass, the other of tin, a third of earth; the water may seem at first to be of a different colour: but, when the vessels are brought near to the eye, this diversity of colour vanishes, and the water in each, when tasted of, has the same relish.—The same remark may likewise be accommodated to the several styles, in which the penmen of holy scripture have respectively written. *ibid.*

Let such as choose it, make their boast of other things for which England is famous; as fine

churches, bridges, wool, &c. If I was asked, "What advantage have Englishmen, and what profit is there of living in this island?" My answer should be, "Much every way: but chiefly, because to us are committed the oracles of God, and liberty to read our Father's mind in our mother-tongue." *ibid.*

We are generally desirous to have fair and well printed Bibles: but the fairest and finest impression of the Bible, is, to have it well printed on the reader's heart. *ibid.*

Quaint notions, philosophical speculations, and strains of wit, if set in competition with the oracles of God, are but as so many spiders' webs to catch flies; fitter for the taking of fancies, than the saving of souls. *ibid.*

Other books may render men learned unto ostentation; but the Bible only can make them really wise unto salvation. *ibid.*

The dust, or the finery, about your Bibles, is a witness now, and will at the last day, be a witness, of the enmity of your hearts against Christ as a prophet. *Boston.*

Do not you teach the Bible, but let the Bible teach you. *A saying of the late Mr. Fanch, of Romsey, Hants.*

BIGOT.

For wolves to devour sheep, is no wonder: but for sheep to devour one another, is monstrous and astonishing. *Anon.*

BLOOD OF CHRIST.

The fountain of Christ's blood is always open. We sin daily; and, every day we sue out our discharge in Christ's name. The best of God's children make but too much work for pardoning mercy. We contract new filth, by walking up and down in a dirty, defiling world. *Dr. Manton.*

It is said of the diamond;

> Incidit gemmas, sed non inciditur ipse:
> Hircino tantùm sanguine mollis erit.

i. e. "It cuts other jewels; but is itself, cut of none: nothing will soften it, but steeping it in the blood of goats."

Nor will man's adamantine heart be softened to purpose, until steeped in the blood of Christ, the true scape-goat. *Arrowsmith.*

Nothing but the blood of God, can satisfy the justice of God, or calm the awakened conscience.

A saying of the Rev. Mr. Walter Chapman's.

If thou hast not the blood of Christ at the root of thy profession, thy profession will wither, and prove but painted pageantry to go to hell in. *Wilcox.*

Without the blood of Christ upon thy conscience, all thy services are dead. *ibid.*

I may be ashamed to think, that, in the midst of so much profession, I know so little of the blood of Christ, which is the main thing in the gospel. *ibid.*

[The works of men], without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning. *Hervey.*

Happy the people, on whom the blood of Christ is sprinkled! this will screen and protect them, like the mark, which the man clothed with linen, set on the foreheads of God's chosen ones, Ezek. ix. 6. or, like the line of scarlet thread, which Rahab bound to the window of her house, Josh. ii. 18, 19. *ibid.*

BLASPHEMOUS SUGGESTIONS.

[Blasphemous suggestions] will be charged on the tempter alone, if they be not consented to; and will no more be laid to the charge of the tempted party, than a bastard, laid down at a chaste man's door, will fix guilt upon him. [It may indeed give him trouble and vexation; but still he is not the father.] *Anon.*

BODY.

My soul, thou art now as a bird in the shell; in a shell of flesh, which will shortly break and let thee go. This feeble vessel of the body will certainly, ere long, be split on the rock of death; and then must thou, its present pilot, forsake it and swim to the shore of eternity. Therefore, O everlasting creature, see and be sure, thou content not thyself with a transitory portion. *Arrowsmith.*

CALLING.

God's gracious biddings are effectual enablings. *Wilcox.*

CAUTION.

Were saints their own carvers, they would soon cut their own fingers. *Dyer.*

When thou art enlarged in duty, supported and most assisted in thy Christian course, remember that thy strength lies in God, not in thyself. When thou hast thy best suit on, thy best suit of spirituality and strength, remember who made it, who paid for it, and who gave it thee. Thy grace, thy comfort, is neither the work of thy own hand, nor the price of thy own desert. Be not therefore proud of that which belongs to another, even God. Divine assistance will be suspended, if it becomes a nurse to pride. *Gurnall.*

Strong affections make strong afflictions. *Owen.*

High professor, despise not weak saints. Thou mayest come to wish to be in the condition of the meanest of them. *Wilcox.*

CHURCH MILITANT.

While Israel marched through the wilderness, the blackest night had a pillar of fire; and the brightest day a pillar of cloud. So in this world, things never goes so well with God's Israel, but they have still

something to groan under; nor so ill, but they have still comfort to be thankful for. In the church militant, as in the ark of old, there are both a rod and a pot of manna. *Arrowsmith.*

CHARACTERS.

Every man has two characters: a good one from his friends, and a bad one from his enemies. The best way perhaps for us to form a just estimate of any person whatever, is, by mixing his two characters together, and making one of both.

My uncle, Francis Toplady, in Conversation, at Rochester, May 18, 1770.

CHILDREN.

I write my blessing to your child. You have borrowed him from God: for he is no heritage to you, but a loan. Love him as folks do borrowed things. *Rutherfoord.*

[To one who had lost several children, Mr. Rutherfoord writes]

They are got into the lee of the harbour, before the storm comes on. They are not lost to you, but laid up in Christ's treasury above. You shall meet them again. They are not sent away, but sent before.

CHRIST.

Whoever hath Christ, cannot be poor; whoever wants him, cannot be rich. *Dyer.*

If Christ be not thy Jacob's staff, to guide thee to heaven; he will never be thy Jacob's ladder, to lift thee thither. *ibid.*

The Lord Jesus is as a strong arm that draws a bow. The greater the strength of the arm is, the swifter is the flight of the arrow, and the farther the arrow goes. Christ being the strength of all believing souls, he draws the bow for them with a mighty arm. *Dr. Crisp.*

Though men of the lowest stations, have generally the fewest troubles; yet it was not so with Christ. His case was alike remote, both from the grandeur of princes, and from the tranquillity of the vulgar. Pre-eminence in the vast multitude of his sorrows, and the first place among the afflicted and oppressed, was his distinction.

CHRIST THE WAY.

Merchants go to sea. The end of their voyage is, it may be, the Indies: but they have also business in France, Holland, Spain, or Turkey; and they accordingly put in there. Now, their business is not their way to the end; but it is something they have to do in the way, before they come to their journey's end. Thus, all our obedience and righteousness are but so many several businesses here, which we are to dispatch while we are in Christ (who is our only way) toward heaven: and Christ himself being our way, he so provides for us, that our business goes on. *Crisp.*

Believers must and will serve God, in duty and obedience; but they must not expect that their duties and obedience will bring them any thing. It is Christ brings every thing you get. While you look to get by what you do, you will but get a knock; because of so much sinfulness in your duties. If you would have any good, you must get it by Christ. Your obedience is that, wherein you are to walk in the world, and before the world, that you may [show forth the power of faith, and] be profitable unto men. But as for getting any thing, assure yourself, that, while you labour to get by your duties, you provoke God, as much as lies in you, to punish you for such presumption, and for the filthiness of the things which you perform. *ibid.*

When men would have any favour from a king, they do not apply to a scullion in the kitchen, but to the favourite; by whom, the king has declared,

he will grant and deliver all things. When the people came to Pharaoh, Pharaoh sent them to Joseph; and as Joseph said, Pharaoh would do. So, would you have any thing of God, go to Christ; and, by Christ, go to the Father. *ibid.*

CHRIST A SHELTER.

The obedience and atonement of Christ are as sufficient to secure perfectly all sinners that fly by faith under the covert of his wings, as the immeasurable circuit of the sky is roomy enough for a lark to fly in, or as the immense brightness of the sun is lightsome enough for a labourer to work by. *Hervey.*

When the thunders roar, and the lightnings flash; when the clouds pour down water, and an horrid storm comes on; all that are in the open air, retire under the branches of a thick tree, or fly to some other commodious shelter. [So] the blood and righteousness of Christ are a covert. Hither we may fly and be screened; hither we may fly and be safe. Safe, as was Noah, when he entered the ark, and God's own hand closed the door, and God's own eye guided its motions. *ibid.*

CHRIST A FOUNDATION.

If we are for setting buttresses to the house that is built upon a rock; what is this, but a disparagement to the foundation? If the foundation be already firm and good, why are you for endeavouring to strengthen it? So far as you set up any props unto Christ the foundation, who is to bear up all by himself; so far you disparage Christ, so far you bring him down, and give him not the pre-eminence.

Dr. Crisp.

Christ is a sure foundation. So sure, that lay what load you can upon him, he stoops not: and therefore he was excellently typified by the pillars of brass, in Solomon's temple. They were made of

brass, to show their strength, whereon the whole weight of the porch of the temple lay. *ibid.*

CHRIST THE HEAD.

You that are believers, and are under some particular trial; if you run to any inherent grace, or temper of spirit that is in yourselves; or any qualifications, or any performances that you can tender, and look after all or any of these, as that which will bring you the comfort, the support, or the supplies you want; while you look faintly and coldly upon Christ, and on the freeness and sureness of the grace which Christ brings along with himself; so long you deny unto Christ that pre-eminence, which God has given him above all beside. *Dr. Crisp.*

CHRIST A ROCK.

If thou ever sawest Christ, thou sawest him a rock, higher than self-righteousness, satan, and sin. And this rock doth follow thee: and there will be a continual dropping of honey and grace out of this rock, to satisfy thee. *Wilcox.*

CHRIST A GIFT.

Hast thou but a mind to Christ? Come and take the water of life freely. It is thine. It is given to thee. There is nothing looked for from thee, to take thy portion in Christ. Thine he is, as much as any person's under heaven. *Dr. Crisp.*

Dost thou thirst? that is, hast thou a mind really to Christ, that Christ should say really to thy soul, I am thy salvation? It may be, thou art suspicious of thyself, and thy heart is apt to say, "Christ is not my portion; I am not fit for Christ; I am a great sinner; I must be holy first." Alas! this is bringing a price to Christ. But you must come without money and without price. And what is it to come without money or price? It is to take

Christ, and the waters of life, merely and simply as a gift. *ibid.*

These are the sure mercies of David, when a man receives the things of Christ, only because Christ gives them; and not in regard to any action of ours, as the ground of taking them. *ibid.*

CHRIST IN THE HEART.

Let men be ever so great enemies to Christ, yet as soon as he sets up himself in their hearts, they will love him, own him, serve him, and suffer for him. *Dyer.*

CHRIST'S CROSS.

Seeing Christ hath fastened heaven to the far end of the cross, and he will not loosen the knot himself, and none else can (for when Christ ties a knot, all the world cannot undo it); let us then count it exceeding joy, when we fall into divers temptations. *Rutherfoord.*

The noise and expectation of Christ's cross, are weightier than the cross itself. *ibid.*

Christ and his cross are two good guests, worth entertaining. Men would fain have Christ by himself and so have him cheap: but the market will not come down. *ibid.*

The cross of Christ is so sweet and profitable, that the saints (such are its gain and glory) might wish it were lawful either to buy or borrow his cross. But it is a mercy that they have it brought to their hand for nothing. *ibid.*

The cross of Christ (or suffering for his sake), is a crabbed tree to look at; but sweet and fair is the fruit it yields. *ibid.*

Welcome the cross of Christ, and bear it triumphantly: but see it be indeed Christ's cross, not thy own. *Wilcox.*

A believer studies more how to adorn the cross, than how to avoid it. *Dyer.*

Christ with his cross is better than the world with its crown. *ibid.*

CHRIST THE SAVIOUR.

Christ the law-giver, will always speak in vain, without Christ the Saviour. *Venn.*

CHRIST'S WORK.

If you have been looking at works, duties and qualifications, instead of looking to Christ, it will cost thee dear. No wonder you go complaining. Graces are no more than evidences: the merits of Christ alone, without thy graces, must be the foundation for thy hope to bottom on. Christ only is the hope of glory. *Wilcox.*

He that builds upon duties, graces, &c. knows not the merits of Christ. This makes believing so hard, and so far above nature. If thou believest, thou must every day, renounce (from being any part of thy dependance) thy obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings; and nothing but Christ must be held up. *ibid.*

When we come to God, we must bring nothing but Christ with us. Any ingredients, or previous qualifications of our own, will poison and corrupt faith. *ibid.*

In the highest commands, look at Christ, not as an exactor to require, but as a debtor by promise, and as an undertaker to work. *ibid.*

As water falling on a rocky way, glides off as fast as it falls; whence the way is as hard, as before the rain fell, and a man may stand as firmly there, as before: so all our sinfulness, while we are in the way of Christ, as thick as it falls, passeth off from us to him, and from him also, by virtue of that satisfaction which he hath made to the justice of God. *Crisp.*

As the payment of a great sum, all at once, and at a day, is a better payment than by a penny a year, until a thousand years be out; so Christ's satisfying the Father, at once, by one sacrifice of himself, is a better satisfaction, than if we should have been infinite days in paying that which his justice requires, and his indignation to sin doth expect. *ibid.*

Let it be observed, that Christ's active obedience to the law for us, and in our room and stead, does not exempt us from personal obedience to it; any more than his sufferings and death exempt us from a corporal death, or suffering for his sake. It is true, indeed, we do not suffer and die, in the sense he did; to satisfy justice and atone for sin: so neither do we yield obedience to the law, in order to obtain eternal life by it. By Christ's obedience for us, we are exempted from obedience to the law, in this sense; but not from obedience to it, as a rule of walk and conversation, by which we may glorify God, and express our thankfulness to him for his abundant mercies. *Dr. Gill.*

It is Christ's work, to take every present sin off the conscience of the believer, by the application of his blood and sacrifice. Hence he is said to be the Lamb of God that taketh away, that continues to take away the sins of the world. *ibid.*

Before God enlightened me into the righteousness of Christ, and justification by it; I used to wonder how it was, that, seeing Christ lived thirty-three years and six months upon earth, only his death, or at most, the last week of his life, should be of any avail for the salvation of sinners. But, blessed be God, I have long seen that Christ was all that time working out a perfect obedience for my acceptance with the Father. "By the obedience of one shall many be made righteous," is a text that amply accounts for his having spent above thirty-three years below, previous to his crucifixion; and is a truth,

by which my soul is nourished and fed to life everlasting.

Mr. Romaine, in conversation, July 18, 1769.

If I had the righteousness of a saint, says one, O how happy should I be! If I had the righteousness of an angel, says another, I should fear no evil. But I am bold to say, that the poorest sinner who believes in Christ, has a righteousness infinitely more excellent, than that of either saints or angels. If the law asks for sinless perfection, it is to be found in Christ my divine surety. If the law requires an obedience that may stand before the burning eye of God; behold, it is in Jesus my mediator. Should the strictest justice arraign me, and the purest holiness make its demands upon me; I remit them both to my dying and obedient Immanuel. With him the Father is always well-pleased; and in him the believer stands complete. *Mr. Hervey.*

Jesus says, concerning his people; "If they have sinned, I have taken their sins upon myself. If they have multiplied transgressions as the stars of heaven, my Father hath laid on me the iniquities of them all. They are my redeemed ones; I have bought them with my blood: I cannot lose my purchase. If they are not saved, I am not glorified." *ibid.*

CHRIST'S COMPANY.

While Christ was upon earth, he was more among publicans and sinners, than among scribes and pharisees: for these were self-righteous [and so, not fit company for him who came to seek and to save the lost]. *Wilcox.*

CHRIST'S LIBERALITY.

Christ is not more rich himself, than he is liberal to contribute of his treasures. He makes his people sharers to the uttermost, of all that he has. *Crisp.*

CHRIST'S PRESENCE.

I know the sun will overcloud and eclipse, and I shall again be put to walk in the shade. But Christ must be welcome to come and go, as he thinketh meet. Yet his coming would be more welcome to me, than his going. *Rutherfoord.*

Christ is ever present in and with his people: and, while he is on board, the ship cannot sink. He may indeed seem to sleep for a time; and to disregard both the vessel and the storm. Do you awake him, by prayer and supplication.

Dr. Giffard, Dec. 24, 1775.

CHRIST'S CARE.

A true friend divides the cares, and doubles the joys, of his brother in affection. Christ does more: for he takes the cares of his people entirely on himself; and not only doubles their joys, but makes all his joys their own. *Anon.*

Suppose a king's son should get out of a besieged city, and leave his wife and children behind, whom he loves as his own soul; would this prince, when arrived at his father's palace, delight himself with the splendor of the court, and forget his family in distress? No; but, having their cries and groans always in his ears, he would come post to his father, and entreat him, as ever he loved him, that he would send all the force of his kingdom to raise the siege, and save his dear relations from perishing. Nor will Christ, though gone up from the world, and ascended into his glory, forget his children for a moment, that are left behind him. *Gurnall.*

CHRIST'S NECESSITIES.

Why was the bread of life hungry, but that he might feed the hungry with the bread of life? Why was rest itself weary, but to give the weary rest?

Why was the prince of peace in trouble, but that the troubled might have peace? None but the image of God could restore us to God's image. None but the prince of peace, could bring the God of peace and the peace of God to poor sinners. *Dyer.*

CHRIST'S PURCHASE.

The whole election of grace, all the children of God, scattered about in the world; all the Lord's people that ever have been, are, or shall be; may truly be said to be the pearl of great price, which Christ came into this world to seek for, and found: and finding it, sold all that he had, shed his blood, parted with his life, and gave himself for it, and bought it. *Dr. Gill.*

CHRIST'S SUFFERINGS.

We cannot [fully] understand the sufferings of Christ. God only knows what is in the curse of the law. God alone knows what is the true [and utmost] desert of sin. How then do we know what Christ suffered, when the punishment due to our sin, when all our iniquities met on him, [and he had] the curse of the law upon him! God only knows what is in these things. *Dr. Owen.*

CHRIST'S LOVE.

It is a peculiar kind of expression, Eph. iii. 19. where the apostle prays, that they might "know the love of Christ, which passeth knowledge." We may know that, experimentally, which we cannot know comprehensively: we may know that, in its power and effects, which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.

Dr. Owen.

I have seen the white side of Christ's cross. How lovely hath he been to his oppressed servant. *ibid.*

How little of the sea can a child carry in his hand! as little do I take away of my great sea, the boundless love of Christ. *Rutherfoord.*

[Written from Aberdeen prison by Rutherfoord.]

My Lord Jesus is kinder to me than ever he was. It pleaseth him to dine and sup with his afflicted prisoner. The king feasteth me, and his spikenard casteth a sweet smell. Put Christ's love to the trial, and throw all your burdens upon it, and then it will appear love indeed. We employ not his love, and therefore we know it not.

CHRIST'S WILLINGNESS.

It is less injurious to Christ to doubt even of his existence; than to doubt of his willingness to save a wounded, broken-hearted sinner. *Ryland.*

CHRIST THE ONLY SAVIOUR.

Do not legalize the gospel, as if part remained for you to do and suffer, and Christ were but an half-mediator: or as if you were to bear part of your own sin, and make part satisfaction. Let sin break thy heart, but not thy hope, *Wilcox.*

Christ will be a pure, total Redeemer and Mediator, and thou must be an undone sinner; or Christ and thou will never agree.

CHRIST'S RIGHTEOUSNESS.

Sin has stript man of his moral clothing. Man's own righteousness will not cover his nakedness: and whoever is destitute of Christ's righteousness, is a naked person. *Dr. Gill.*

Christ's righteousness is called, The righteousness of the law, Rom. viii. 4. For, though righteousness does not come by our obedience to the law, yet it does by Christ's obedience to it. Though, by the deeds of the law, as performed by man, no flesh living can be justified; yet, by the deeds of the

law, as performed by Christ, all the elect are justified. *ibid.*

Christ's righteousness is also called, The righteousness of faith, Rom. iv. 13. not as if faith were our righteousness, either in whole, or in part; but because faith receives the righteousness of Christ, puts it on, rejoices in it, and boasts of it. *ibid.*

Christ's righteousness is called, The best robe, Luke xv. 22. or, as the Greek text hath it, the first robe, τὴν στολὴν τὴν πρώτην. For, though Adam's robe of righteousness, in innocence, was the first in wear, this was first provided in the covenant of grace; this was first in designation, though that was first in use. *ibid.*

We must be declared free from guilt, and invested with a righteousness that will stand before the law of sinless perfection, and intitle us to the kingdom of heaven. And if we have it not in ourselves, where must we look for it, but as existing solely in the person of Jesus Christ? Dependence therefore upon that righteousness, as wrought out by him for believers, and appointed of God for sinners to trust in; is the gracious faith of the gospel, by which the soul is justified.

Satan and the world may ask us, "How can ye be justified by a righteousness which is not yours?" We answer, "The righteousness of Christ is ours; and ours, by as great a right, as any other thing we possess: to wit, by the free gift of God: for it hath pleased him to give us a garment, who were naked; and to give us, who had none of our own, a righteousness answerable to justice." *Bp. Cowper.*

Men generally think, that, besides Christ and his merits, there is something more in the way that leadeth to life; namely, a man's own righteousness, to act in conjunction with Christ: "these together," say they, "are the way to salvation." Alas, for such! Christ alone is the way to heaven; and he himself has declared that way to be a narrow one. It

is, among other respects, narrow in this regard; that all a man's own righteousness [as a ground, cause, or condition of justification and eternal life] must be clean shut out. It is so narrow, that there can be nothing in the way but the righteousness of Christ. When a man's own righteousness is supposed to be a part of the way, we make the way broader than God will allow. *Dr. Crisp.*

Whatever comes in, when thou goest to God for acceptance, besides Christ, call it antichrist; bid it be gone; make only Christ's righteousness triumphant. All besides that is Babylon, which must fall if Christ stand; and thou shalt rejoice in the day of the fall thereof. *Mr. Wilcox.*

Do as much as thou wilt, but stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thy own righteousness, and another on Christ's. *ibid.*

It is the hardest thing in the world, to take Christ alone for our righteousness. Join any thing to him of your own, and you unchrist him. *ibid.*

Whatsoever is of nature's spinning, must be all unravelled, before Christ's righteousness can be put on. *ibid.*

Nothing can kill sin, but the beholding of Christ's righteousness. *ibid.*

CHRIST'S EXALTATION.

Christ's exalted state in glory does not make him neglectful of poor sinners, nor scornful to them: no, he has the same heart in heaven, that he had on earth. He went through all thy temptations, dejections, sorrows, and desertions. He drank the bitterest of the cup, and left the sweet. The condemnation is out. He drank up all the Father's wrath, at one draught; and nothing but salvation is left for thee. *ibid.*

CHRIST'S INTERCESSION.

Christ commands in heaven, as he does upon earth. There is nothing he can ask of the Father, but it is answered. He never has a nay. If any come to be a suitor to him, to put up a petition for him, he is sure to speed. *Crisp.*

If you would pray, but cannot, and so are discouraged; see Christ praying for you, and using his interest with the Father for you. *Wilcox.*

CHRISTIANS.

Thou who has seen Christ all, and thyself absolutely nothing; to whom Christ is life, and who art dead to all righteousness besides; thou art a Christian: one highly beloved, and who has found favour with God. *Wilcox.*

None can make a Christian, but he that made the world. *Hart.*

The sons of God have much in hand, and more in hope. *Manton.*

God's people are too touchy, in looking so much for respect from men. It argues a secret leaven of pride, if they murmur when the world doth not esteem them. A Christian is an unknown man in the world; and therefore should not take it ill, if he finds himself slighted. *ibid.*

A Christian that roweth against the stream of the flesh and blood, is the world's wonder, and the world's reproof. *ibid.*

The best of Christians are found in the worst of times.

COMMUNION WITH GOD.

Though a gracious soul may not always enjoy sensible communion with God in the ordinances; yet it has always this good sign, that it cannot be easy and satisfied without it. *Dr. Giffard.*

Have you any reason to believe that you have at any time, had communion with God, in private or in public, in your closet, or in the family, or in the house of God, under any ordinance, either the ministry of the word, or prayer, or the supper of the Lord? Then you may be assured, Christ has made satisfaction for you; or you would never have enjoyed such communion. *Anon.*

CIRCUMSPECTION.

Persons who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk; else, they hurt not only their own character, but, above all, the cause of religion itself; and resemble a man, who carries fire in one hand, and water in the other. *Mrs. Bacon, Feb.* 16, 1770.

COMFORTS.

Of all created cómforts, God is the lender. You are the borrower, not an owner. *Rutherfoord.*

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him. *ibid.*

If comfort fails, God's faithfulness does not. What though your pitcher is broke? The fountain is still as full as ever. *The Rev. Mr. Williams.*

I had rather be a means of comforting one of God's dear children, than gain the applause of a nation. *Ryland.*

COMPANY.

Better is it to go with a few to heaven, than with a multitude to hell, and be damned for the sake of company. *Parr.*

COMPLAINING.

Complaining of God is one thing; complaining to God is another. *Mr. Caser.*

COMPARISON NO CRITERION.

Sometimes, perhaps, thou hearest another Christian pray with much freedom, fluency, and movingness of expression: while thou canst hardly get out a few broken words in duty. Hence thou art ready to accuse thyself, and to admire him. As if the gilding of the key made it open the door the better.

Gurnall.

Take heed of judging thyself unconverted, because thou mayest not have felt so much horror, as some others, in thy first convictions. O believer, thou hast not heard so much, it may be, of the rattling of the chains of hell; nor, in thy conscience, so much of the out-cries of the damned, as to make thy very flesh tremble: but hast thou not seen that, in a bleeding Christ, which hath made thy heart melt and mourn, and lothe thy lusts? It is strange, to hear a patient complain of the physician (when he finds his prescriptions work effectually), merely because the operation did not affect him so violently as in some others. Soul, thou hast the more reason to bless God, if the convictions of his Spirit have wrought so kindly on thee, without those extremities of terror, which have cost others so dear. *ibid.*

It may be, thou seest another abound with that joy, which thou wantest; and art therefore ready to think, his grace is more, and thine less, than it really is: while perhaps thou mayest have as much real grace as he; only thou wantest a light to show thee where it lies. *ibid.*

CONCEIT.

There is a strong resemblance between a pert, over-bearing, conceited opinionist, and a drunken man.—You may see him reeling to and fro; now entertaining this odd conceit, to-morrow that, and the next day a third: unstable in all.—Vomiting too, and casting out scornful reproaches against such

as differ from him.—Talkative as drunkards commonly are; prating and obtruding his own opinions on every body.—Self-sufficient, and boasting himself and his party, as too hard for all their opposers. Thus as our proverb saith, "one drunkard is forty men strong."—Whoever attempts to reason with such a dogmatist, will soon find him as incapable of conviction, as Nabal was of Abigail's narration, until his wine was gone out of him. *Dr. Arrowsmith.*

CONFIDENCE.

Even when a believer sees no light, he may feel some influence; when he cannot close with a promise, he may lay hold on an attribute, and say, "Though both my flesh and my heart fail, yet divine faithfulness and divine compassions fail not. Though I can hardly discern at present, either sun, moon, or stars; yet will I cast anchor in the dark, and ride it out, until the day break, and the shadows flee away. *Arrowsmith.*

CONSOLATIONS.

Divine consolations are then nearest to us, when human assistances are furthest from us. *Cave.*

CONSTITUTION SINS.

Watch against constitution sins. See them in their vileness, and they will never break out into act. *Wilcox,*

CONTENTMENT.

Be willing to want what God is not willing to give. *Dyer.*

Contentment without the world, is better than the world without contentment. *ibid.*

Be contented with a mean condition. This is not the time for the manifestation of the sons of God. Though others that are wicked, may have a larger portion and allowance than you, yet God doth not

misplace his hands (as Joseph thought his father did, Gen. xlviii.), but puts them upon the right head, and assigns temporal blessings to the right persons. Ephraim is not preferred before Manasseh without reason. *Manton.*

Brown bread with the gospel, is good fare. *Dodd.*

When the heart is full of God, a little of the world will go a great way with us.

Mr. Storer, in conversation, Dec. 15. 1769.

Content is all we aim at with our store:
" If that be had with little, what need more?"

CONTRAST.

As the wicked are hurt by the best things, so the godly are bettered by the worst.

CONVERSION.

It is a greater act of grace, for God to work conversion in a sinner, than to crown that conversion with glory. It is more gracious and condescending in a prince to marry a poor damsel, than having married her, to clothe her like a princess. He was free to do the first, or not; but his relation to her pleads strongly for the other. God might have chosen, whether he would have given thee grace or no; but, having done this, thy relation to him, and his covenant with thee in his Son, do oblige him to add more and more, until he hath fitted thee as a bride for himself in glory. *Gurnall.*

If satan seeks to puzzle thee about the time of thy conversion; content thyself with this, that thou seest the streams of grace, though perhaps the exact time of thy first receiving it (like the head of Nilus) may not easily be found.

You may know the sun is up, though you did not observe when it rose. *ibid.*

Conversion of the soul to God, is like changing a kennel of mud into a river of crystal.

Mr. Englehcart, in con. at London, May 14, 1776.

Since Christ looked upon me in conversion, my heart is not my own: he hath run away with it to heaven. *Mr. Rutherfoord.*

CONVERSATION.

A daily conversation in heaven is the surest forerunner of a constant abode there. The Spirit of God, by enabling us hereunto, first brings heaven into the soul, and then conducts the soul to heaven.

Arrowsmith.

CONVICTION.

Happy conviction of guilt! which performs the same beneficent office the baptist discharged of old: it prepares the way of the Lord, and renders his salvation inestimably precious to the soul. *Venn.*

The greatness of Christ's merit is not known, but to a poor soul at the greatest loss. Slight convictions will occasion but slight prizings of Christ's blood and righteousness. *Anon.*

CORRECTION.

God's corrections are our instructions; his lashes, our lessons; and his scourges, our school-masters. Whence both in Hebrew and Greek, chastening and teaching are expressed by one word, מוסר and παιδεια. *Brookes.*

It is of the Lord's mercy, that our affliction is not execution, but correction. He that hath deserved hanging, may be glad to escape with a whipping. *ibid.*

"If we run away from the Lord, he has a covenant rod for our backs: but it is a rod in the hand of a father." *A dying saying of my friend, Mr. Lovett, who went to heaven, Sept.* 4, 1775.

The correction which you at present consider as an argument of wrath, may be an evidence of love and an act of mercy. God will prune thee, but not hew thee down. The right hand of his clemen-

cy knows what the left hand of his severity is doing. Better for thee to be a chastened son, than an undisciplined bastard. *Arrowsmith.*

CREATURE COMFORTS.

Creature comforts are often to the soul, what suckers are to a tree: and God takes off those, that this may thrive.

Mr. Ryland, in conversation, Dec. 23, 1769.

CRITERION.

When thou gets no comfort in hearing, nor ease to thy spirit in praying, and yet growest more eager to hear, and art more frequent in prayer; Oh soul, great are thy faith and patience!

Blessed is your condition, if you have this testimony in your conscience; that, acknowlédging your own natural ignorance and blindness, you call upon the name of the Lord Jesus, to enlighten your mind, to make his way plain before you, and to give you a strong and distinct perception of the great things that concern your eternal peace.

Blessed is your condition, if feeling your utter incapacity to procure the favour of God by the best of your duties, reformations, or performances, and confounded, in your own sight, for your great defects, you build all your hope of acceptance with God, on what Christ has done and suffered for you. Blessed is your condition, if afflicted with the exceeding great vileness of your natural affections, and longing for victory over them; for a more spiritual mind, and for a farther progress in love both to God and man; you depend on the renewing, sanctifying grace of the holy Spirit, to work this divine change within you.

This is to believe in the only begotten Son of God, without partiality and without hypocrisy. This the word of God pronounces to be that dependance in Christ, which shall never be confounded. *Venn.*

DARKNESS OF SOUL.

If you are under darkness of soul, first go to God with it; and then, go to some experienced saint of your acquaintance. It is good sometimes, to light your candle at a neighbour's fire. *Anon.*

DEAD IN SIN.

Great was the cry in Egypt, when the first-born in each family was dead: but are there not many families, where all are dead together? *Boston.*

DEATH.

Death is the friend of grace, and the enemy of nature. *Dodd.*

Mankind are like sheep, grazing on a common: the butcher comes continually, and fetches away one, and another, and another; while the rest feed on, unconcerned, until he comes for the last.

Mr. Herne, formerly Rector of Blagdon, Somerset.

The dread and dislike of death do by no means prove that a person is not a child of God. Even a strong believer may be afraid to die. We are not, in general, fond of handling a serpent, or a viper, even though its sting is drawn, and though we know it to be so.

Mr. John Martin, London, May, 1774.

Though a believer may have his darkness, doubts and fears, and many conflicts of soul, while on his dying bed; yet usually, these are all over and gone, before his last moments come, and death does its work and office upon him. From the gracious promises of God, to be with his people even unto death; and from the scriptural accounts of dying saints; and from the observations I have made, through the course of my life; I am of opinion, that, generally speaking, the people of God die comfortably; their spiritual enemies being made to be as still as a stone, while they pass through Jordan, or the stream of death. *Dr. Gill.*

The consideration of the state of the dead, as of persons asleep, should moderate our sorrow for the loss of departed friends. What master of a family can be uneasy at finding his family, his wife, his children, his servants, in a sound, fast sleep at midnight? May he not expect, that they will rise in the morning, well and healthful, and ready to go about any service that may be proper for them? When Christ said, concerning Lazarus, "Our friend Lazarus sleepeth;" "Lord," said the disciples, "if he sleep, he shall do well." The saints who are fallen asleep, must needs do well. They cannot do otherwise than well, who not only sleep, but sleep in Jesus. *ibid.*

As a man that takes a walk in his garden, and spying a beautiful, full blown flower, crops it and puts it into his bosom; so the Lord takes his walks in his gardens, the churches; and gathers his lilies, souls fully ripe for glory, and with delight takes them to himself. *ibid.*

There is no way to live with God in glory, but by dying. Christians would be clothed with a blessed immortality, but they are lothe to be unclothed for it: they pray, thy kingdom come; and, when God is leading them thither, they are afraid to go. What is there in this valley of tears, that should make us weep to leave it? *Cripplegate Lect.*

DECREES OF GOD.

A cockle-fish may as soon crowd the ocean into its narrow shell, as vain man ever comprehend the decrees of God. *Anon.*

DEFAMATION.

How harmless is defamation from a fellow-creature, when the great Creator smiles! *Anon.*

DEISM.

We can never expect to see deism decline, while those principles which support it, are maintained by

[professing Christians] themselves. But, would protestants return to their ancient protestant doctrines, and live and practise accordingly, then would religion flourish; and Atheism, Deism, Arianism, and every other ism sink apace. *Dr. Gill.*

DEPRAVITY.

Nature is so corrupted, as not to understand its own depravation. *Dr. Owen.*

If we trace man's forgetfulness of God up to its real source, it will afford us the most afflicting evidence of his natural depravity, and prove that he is a despiser of the Lord God Omnipotent. *Venn.*

DEPENDANCE ON CHRIST ALONE.

A lively dependance on the Lord Jesus Christ implies an intimate and most interesting connection between him and the soul; a knowledge of him, affecting to the heart, and full of influence; an application to him, daily and persevering. So that a man who is living in such dependance on the Son of God, might as reasonably call in question the reality of transactions passing between himself and his friends on earth, as whether he is indeed a believer on Jesus. *Venn.*

A Judas may have the sop; the outward privileges of baptism, the Lord's supper, church membership, &c. But, like John, to lean on Christ's bosom, is the gospel ordinance posture, in which we should hear, pray, and perform all duties. *Wilcox.*

Nothing but lying on Christ's bosom, will dissolve hardness of heart; and make thee mourn kindly for sin; and humble thee indeed; and make thy soul cordial to Christ; yea, transform the ugliest piece of hell into the image and glory of Christ. *ibid.*

Looking at the natural sun, weakens the eye; but the more you look at Christ, the sun of righteous-

ness, the stronger and clearer will the eye of faith be.—Look but on Christ, and you will love him and live on him. *ibid.*

See Christ, and you see all. Keep your eye steadily fixed on his blood and righteousness; and only look at your graces in the second place. Else every blast of temptation will shake you. *ibid.*

If you would so see the sinfulness of sin, as to lothe it, and to mourn for it; do not stand looking upon sin, but first look upon Christ as suffering and satisfying. *ibid.*

He who looks upon Christ through his graces, is like one that sees the sun in water; which wavers and moves as the water doth. Look upon Christ, only as shining in the firmament of the Father's grace and love; and there you will see him in his own genuine glory and unspeakable fulness. *ibid.*

He who sets up his sanctification to look at, to comfort him; sets up that which will strengthen his doubts and fears. Do but look off Christ, and, presently like Peter, you begin to sink into distress, discouragements and despondency. *ibid.*

A Christian seldom wants comfort, but by breaking the order and method of the gospel; i. e. by looking upon his own righteousness, instead of looking off to the perfect righteousness of Christ. What is this, but choosing rather to live by candle-light, than by the light of the sun? *ibid.*

DESIRE.

Of a small handful of outward things, I am ready to say, it is enough. But that which I long passionately for, is a large heart full of God in Christ. *Arrowsmith.*

I would rather utter one of those groans the apostle speaks of, Rom. viii. 26. then shed Esau's tears, have Balaam's prophetic spirit, or the joy of the stony ground hearer. *Boston.*

DESERTS.

Thy deserts are hell, wrath, rejection; Christ's deserts are life, pardon, acceptation. If God hath shown thee the former, he will give thee the latter.

Wilcox.

DISAPPOINTMENTS.

When I have been asked to spend an afternoon with gentlemen of a learned education, and unquestionable ingenuity, I have fancied myself invited to take a turn in some beautiful garden, where I expected to have been treated with a sight of the most delicate flowers, and most amiable forms of nature: when to my surprise, I have been shown nothing but the most worthless thistles, and contemptible weeds.

Mr. Hervey.

Is a father to be blamed for striking a cup of poison out of his child's hand? Or God, for stripping us of those outward comforts, which would run away with our hearts from him? *Mr. Madan.*

DISCRIMINATING GRACE.

By nature, there is no difference between the elect and reprobate. Paul was as bloody a persecutor, as Domitian or Julian; Zaccheus as unconscionable and covetous a worldling, as was that rich glutton damned to hell. The elect and reprobate, before converting grace make the difference, are like two men walking in one journey, of one mind, and one heart. They resemble Elijah and Elisha, walking and talking together, when, lo! a chariot of fire suddenly severs them; and Elijah is wrapt up into heaven, while Elisha is left behind upon earth.—So is it when God's effectual calling, quite unlooked for, comes and separates those two, who before were walking together, yea, running to the same excess of riot. The one returns back to the Lord, from whom he was fallen; while the other, being

himself untouched by God, marvels that his former companion hath forsaken him, and walks on still in the old course of his sins, to his final condemnation.
Bishop Cowper.

When God called Paul, he found him a persecutor. Saul was seeking his father's asses, when Samuel came to call him to the kingdom. Peter and Andrew were mending their nets; Matthew was sitting at the receipt of custom; when Christ called them. So when we do enquire of our own consciences, how we were employed when the Lord called us by his grace; we shall find that we were employed either in vain, wicked, or worldly things: so that we had no mind to his kingdom. Let the praise therefore of our calling, be reserved to the Lord only. *ibid.*

What are all the visible impieties in this world, but so many comments on the depravity of our fallen nature? A converted person may say, "Lord, such a drunkard, such an adulterer, such a sodomite, or murderer, &c. was cut off from the same piece that I was; and only free grace came between us." O Christian, if grace hath made thee white paper, thou wert by nature as a very dunghill rag, as the filthiest sinner. *Cripplegate Lectures.*

DISPUTES.

In glory, all religious differences and disputes will for ever cease. There will be an universal shaking of hands, in heaven.
Mr. S. Wilkes, in conversation, Dec. 23, 1769.

DISCRETION.

If discretion sit not in the saddle, to rein and bridle in thy zeal, thou wilt soon be hurried over hedge and ditch, until thou fallest down some precipice or other, by thy irregular acting. *Gurnall.*

DIVINE LIGHT.

The things which the Holy Ghost discovers, are no other, for substance, but those very things which are contained in the written word: only he affords regenerate persons clearer light to discern them by, than they had before conversion.—Turn a learned man to the same author, which he perused when a young student; he will find the self-same matter, but see a great deal further into it, because he hath now got further light and knowledge. *Arrowsmith.*

DIVINE GOODNESS.

Created goodness, being limited, may be liable to fall short. Esau might have somewhat to plead, for saying, "Hast thou but one blessing, O my father?"—But divine goodness is an ocean, that hath neither bank nor bottom. Our heavenly Father hath blessings reserved, as well as bestowed.

Arrowsmith.

DIVINE POWER.

Zion's king gets no subjects, but by stroke of sword, in the day of his power. None come to him, but such as are drawn by a divine hand.

Boston.

DIVINE HELP.

Divine help is then nearest, when our misery is at the greatest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled, Haman shall be hanged. *Dyer.*

DIVINE SOVEREIGNTY.

We are in God's hand, as clay in the hand of the potter. Did you ever know a potter thank a vessel of his own making, for its beauty or usefulness? Surely, the praise is due, not to the pot, but to the

potter. In a still infinite higher degree is the whole praise due to God, for the graces and the good works, which he has given us.

Mr. Rowland Hill, London, August 30, 1775.

DOUBTS.

Oh trembling believer! if satan should at any time, move thee to doubt of thy election, answer him, by telling him, that he was never of God's cabinet-council. *Anon.*

Who had more testimonies of God's favour, than David? Yet was he sometimes at a loss, not only to read, but even to spell his evidences. *Gurnall.*

Unbelief may perhaps tear the copies of the covenant which Christ hath given you: but he still keeps the original in heaven with himself. Your doubts and fears are no parts of the covenant; neither can they change Christ. *Rutherfoord.*

I have questioned, whether or no I ever knew any thing of Christianity, save the letters which make up the word. *ibid.*

Doubtings are your sins; but they are also the drugs and ingredients, which Christ, the good physician, makes use of, for the curing of your pride. *ibid.*

DUST.

Art not thou the son of Adam? And was not he the son of dust? And was not that dust the son of nothing? "Why art thou proud, O dust and ashes? says the son of Sirach, Eccles. x. 9. And Bernard puts this excellent question: "Cùm sis humi limus, cur non es humillimus? *Arrowsmith.*

DUTIES.

Take up all duties, in point of performance; and lay them down, in point of dependance. Duty can never have too much of our diligence, nor too little of our confidence. *Dyer.*

Be serious and exact in duty, having the weight of it upon thy heart: but be as much afraid of taking comfort from thy duties themselves, as from thy sins. *Wilcox.*

They who act in the path of duty, and depend on the power of God, are equally safe at all times and in all circumstances: no less safe when surrounded by enraged enemies, than when encircled by kind and assiduous friends. *Mr. Newton.*

DYING BEDS.

Visit dying beds [especially of saints], and deserted souls, much. They are excellent scholars in experience. *Wilcox.*

Go to dying beds; there you will learn the true worth of deliverance from damnation by the death of Christ. Ask some agonizing friend: he, and he alone, can tell you, what a blessing it is to have the king of terrors converted into a messenger of peace. *Hervey.*

EARLY CONVERSION.

If I could lawfully envy any body, I should envy those that are converted to God in their youth. They escape much sin and sorrow; and resemble Jacob, who carried off the blessing betimes. *Anon.*

EFFICACY.

The least sight of Christ is saving; the least touch of him is healing. *Wilcox.*

EFFECTUAL CALLING.

Effectual calling is the middle link, in the undividable chain of salvation: he that hath it, is sure of both the ends [i. e. of his past predestination to life, and of his future glorification]. Our calling is the manifestation of our secret election, and a sure forerunner of glory; being in effect, the voice of God, telling us beforehand, that he will glorify us. *Bp. Cowper.*

As the best way when you are on the main land, to find out the sea, is to walk by a river that runneth into it; so he that would proceed from election to glorification, let him trace his calling, which is, if I may so express it, a river flowing out of the brazen mountains of God's eternal election, and running perpetually upward, until it enter into the heaven of heavens. *ibid.*

There is much the same difference between election and effectual calling, as between a private manuscript and a printed book. In election, God, as it were, wrote and entered us in his heavenly register: but it is still kept by him, and none know the contents, but himself: whereas, in effectual calling, God, as it were, prints off a sheet of the book of life, and publishes it, and makes it known to the soul. *Gurnall.*

ELECTION.

Election depends on God alone; all other blessings, upon election: saith Heinsius. "Cætera pendent ab electione; electio a Deo." *Arrowsmith.*

Election having once pitched upon a man, it will find him out, and call him home, wherever he be. It called Zaccheus out of accursed Jericho; Abraham, out of idolatrous Ur of the Chaldeans; Nicodemus, and Paul, from the college of the Pharisees, Christ's sworn enemies; Dionysius, and Damaris, out of superstitious Athens. In whatsoever dunghills God's jewels are hid, election will both find them out, and fetch them out. *ibid.*

Prove your conversion, and you need not doubt of your election. *Mr. Joseph Allein.*

It was well said, by sir Francis Bacon, that "old wood is best to burn; old friends best to trust; and old books best to read." What vast value do scholars put upon an ancient manuscript! Doubtless, the oldest of all manuscripts is the Book of Life; and the writing our names therein, the first-born of

all God's favours. If God sets a value on the first fruits of our services, how careful should we be to magnify the first fruits of his goodness? If old charters be of so great esteem, as they are in the world; what an immense estimate should we set upon the most ancient magna charta of our eternal election, having this seal, the Lord knoweth them that are his! *ibid.*

It is a good saying of Austin; "Intra mundum facti sumus, ante mundum electi sumus:" We were made within the world, but chosen before it. *ibid.*

The Lamb's book of life (so named, because Jesus stands there enrolled at the head of it, as the head of all the elect, and as the captain of that salvation to which they were chosen) is a book of love. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased." It was so said, of Christ; and may be applied to all the elect, in their measure. Hence Paul styles the Thessalonians, "Beloved of the Lord; because God had chosen them unto salvation." And God himself expresses the election of Jacob, by "Jacob have I loved:" to show, that free love on God's part is the source and foundation of this favour. *ibid.*

If that saying of the Stoics be true, "In sapientum decretis nulla est litura," i. e. in the decrees of wise men there can be no blotting nor blurring; how much more may it be asserted concerning the decrees of the infinitely wise God? If it became Pilate to say, What I have written, I have written; it would certainly misbecome the great and immutable God to blot so much as any one single name out of the Lamb's book of life, written by himself before the world was. We may rest assured, that this book will admit of no deleatur, nor of any expurgatory index. *ibid.*

As in military affairs, commanders have their muster-rolls, wherein are contained the names of all the soldiers they have listed: whence the phrase, *con-*

scribere militas; and in common-wealths, there are registers kept, wherein are recorded the names of such as are chosen to offices of trust and preferment; whence the title of *patres conscripti*, given to the Roman senators: so the condescension of scripture, which speaks of God after the manner of men, ascribes to him a book of life, wherein it represents a legible writing and registering of the names of all those persons, whom he hath irreversibly predestinated to life everlasting. *ibid.*

Your election will be known, by your interest in Christ; and your interest in Christ, by the sanctification of the Spirit. There is a chain of salvation: the beginning of it is from the Father; the dispensation through the Son; the application by the Spirit. In looking after the comfort of election, you must look inward to the work of the Spirit in your hearts; then outward to the work of Christ on the cross; then upward to the heart of the Father in heaven.

Mr. Samuel Clark.

By a work of grace in thee, thou mayest as surely know thou art elected, as if thou hadst stood at God's elbow, when he wrote thy name in the book of life. *Gurnall.*

Before you go to the university, you ought to go to school. Do not meddle with election and predestination, until you have experienced something of divine grace in your effectual vocation.

Ascribed to Mr. Bradford, the martyr.

Let us take those words, Rom. viii. 30. which way we will; let us read them backwards or forwards; they tell us, that election, and salvation, both initial and final, are undivided, and inseparably united together. *Mr. Sladen.*

In every congregation, where the faithful word is preached, there are some who belong to the election of grace, [and are either to be called or comforted.] *ibid.*

The evidence of our election, is in time; the decree itself is from eternity. *ibid.*

EMPLOYMENT.

Some employments may be better than others; but there is no employment so bad, as the having none at all: the mind will contract a rust, and an unfitness for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste, to sin and vice. *Anon.*

ENCOURAGEMENT.

In all doubtings, fears, and storms of conscience, look at Christ continually. Do not argue it with satan; but send him to Christ for an answer. *Wilcox.*

There are, in heaven, many thousands of as rich monuments of mercy, as ever thou canst be. The greatest sinner did never surpass the grace of Christ. *ibid.*

Throughout the whole scripture, there is not one ill word against a poor sinner who is stript of his self-righteousness. Nay, the scripture expressly points out such a man as the subject of gospel grace, and none else. *ibid.*

ENJOYMENTS.

To a lively believer, who enjoys continual fellowship with God, every day is a sabbath, and every meal a sacrament. *A saying of the late Mr. Hervey.*

ERROR.

Believers are not, afterwards, the worse for having been once Arminians. They are the better qualified, when God has brought them out of darkness and bondage, to discern and defeat the sophistry of those errors, wherewith they themselves have been deluded. Just as a person, who has been prisoner

in an enemy's country, can, when he gets away, turn his knowledge to the advantage of himself, and the better annoyance of his adversaries.

Mr. Tozer, in conversation, Oct. 22, 1769.

ESTIMATE.

A ragged saint is dearer to God, than a glittering emperor that is without grace. *Anon.*

ETERNITY.

No worldly thing seems great to him that minds eternity. *Richardson.*

EVANGELICAL OBEDIENCE.

The law [rightly understood] will not suffer you to consider the most conscientious course of obedience in any other light, than as a testimony that you believe with godly sincerity, the delightful truth, that Jesus purged away your sins by the sacrifice of himself: for which unspeakable benefit, you love him, you keep his commandments, you abhor those iniquities which made him groan and bleed and die. *Venn.*

EVIDENCES.

File up thy old receipts, which thou hast had from God, testifying the pardon of thy sins. There are some festival days, when God comes forth, clothed with the robes of his mercy, and holds forth the sceptre of his grace more familiarly to his children, than ordinary; bearing witness to their faith, &c. Then the firmament is clear, and not a cloud to be seen, to darken the Christian's comforts. Love and joy are the soul's repast and pastime, while this feast lasts. Now, when God withdraws, and this cheer is taken off, satan's work is, how to wear out the remembrance and certainty of these sweet evidences. It behoves thee, therefore, to lay up thy writings safely. Such a testimony may serve to non-suit thy

accuser many years hence. One affirmative from God's mouth, for thy pardoned state, carries more weight, though of an old date, than a thousand negatives from satan's. *Gurnall.*

If satan haunts thee with fears of thy spiritual estate, ply thee to the throne of grace, and beg a new copy of thy old evidence which thou hast lost.

The original is in the pardon office in heaven, whereof Christ is master. Thy name is on record in that court. Make thy moan to God. Hear what news from heaven, rather than listen to the tales which are brought by thine enemy from hell. Can you expect truth from a liar, or comfort from an adversary? Did the devil ever prophesy well of believers? *ibid.*

EVENTS.

Duties are ours: Events are the Lord's. When we go to meddle with events, and to hold a court (as it were) upon God's providence, and to ask him, "How wilt thou do this or that?" Faith then begins to lose ground. We have nothing to do there. It is our part, to let the Almighty exercise his own office, and steer his own helm. There is nothing left us, but to see how we may be approved of him, and how we may roll the weight of our weak souls (in well doing) upon him who is God omnipotent: and when what we thus pursue miscarries, it shall neither be our sin, nor our cross.

EVIL MEN.

It is better to have the praise of evil men's hatred, than the scandal of their love and approbation.

Manton.

EXAMINATION.

It is of the highest importance, that you examine yourself, where the stress of your dependance for the good of your soul, is placed. To what foun-

tain are you looking for pardon and strength, for comfort, sanctification [and salvation?] Whether to your own good purposes and endeavours, to your own prayers, meditations, and good qualities; or to that inexhaustible treasury [of grace and glory, which] God has provided for poor, helpless, guilty men, in the person, [blood, righteousness, and intercession] of the Lord Jesus Christ? *Venn.*

Measure not thy graces by the attainments of others, but by scripture trials. *Wilcox.*

EXAMPLE.

A believer's holy deportment often gives a check to the sins of others. The profane stand in awe, when grace comes forth, and sits like a ruler in the gate, to be seen of all that pass by. *Gurnall.*

EXPECTATION.

He in whom ye trust, O believers, is a great God, and loves to do all things like himself. Wherefore, look for great things from him; great assistances; great enlargements; great deliverances; yea, the forgiving of great sins, and the great gift of a great salvation. *Arrowsmith.*

We often come off better than we expect, and always better than we deserve.

Mrs. Green (of Chelsea), March 8, 1770.

The Christian hath such a harvest of glory and happiness coming, as will never be fully got in. It will be always reaping time in heaven.

Cripplegate Lectures.

EXPERIENCES.

In all the experiences of the saints, there is an universal oneness, and yet a beautiful variety.

Mr. David Fernie, Aug. 7, 1769, *in conversation.*

When a pump is dry, a pail of water thrown into it, will fetch it again. If your soul is in a dry, cold

frame, get a lively Christian to tell you his experience: the fire will probably catch from his heart to yours. *Mr. Ryland, July* 7, 1769.

EXTREMITY.

When thou art at the greatest pinch, strength shall come. When the last handful of meal was dressing, then was the prophet sent to keep the widow's house. *Gurnall.*

FAITH.

It is the proper nature of faith, to issue itself in the admiration of that which is infinite. *Dr. Owen.*

Faith is thought of its object; who is Christ, with trust in him, or dependance upon him, for life and salvation, under a conviction of our misery and helplessness in ourselves. *Mr. Brine against Johnson.*

Pride and unbelief will put you on seeing somewhat in yourself first: but faith will have to do with none but Christ. *Wilcox.*

Faith takes God at his word, and depends upon him for the whole of salvation. God is good, and therefore he will not, he is true and faithful, therefore he cannot deceive me. I believe that he speaks as he means, and will do what he says: for which reason, let me be strong in faith, giving honour to God, and rejoice with joy unspeakable and full of glory. *Ryland.*

Vigorous faith is not governed by sensible appearances. It looks through all the terrifying aspects of things, to an invisible, ever present God; a God, who has left nothing to an after thought in his decrees, nor is ever a moment too late in his actions. *ibid.*

Happy man, whosoever thou art, that canst look by an eye of faith at the gospel, as the charter of thy liberties; at the condemning law, as cancelled by thy surety; at the earth, as the footstool of thy father's throne; at heaven, as the portal of thy fa-

ther's house; at all the creatures in heaven and earth, as an heir is wont to look at his father's servants, and which are therefore his, so far as he shall need them: according to that, "All are yours, for ye are Christ's, and Christ is God's." *Arrowsmith.*

Faith can support, when nature shrinks; faith can call God father, when he frowns; and make some discovery of a sun, through the darkest cloud. *ibid.*

Faith and love are the two arms, and the two eyes, without which, Christ can neither be seen, nor embraced. *ibid.*

Faith only can find out God, though not to perfection, yet to salvation. *ibid.*

Sin is that, which interposeth itself between the soul, and the light of God's countenance. But, whether it be a slender mist, or a thick cloud; an infirmity, or a rebellion; the sun of righteousness, eyed by faith, can and will dispel it, so as to make it vanish. *ibid.*

The two conduits of faith and love, being lain from the Christian's soul to the fountain of living waters, fetch in from thence a daily supply of such grace, as will certainly end in a fulness of glory. *ibid.*

Faith is the soul's going out of itself for all [it wants]. *Boston.*

Faith empties the heart of sin, and fills it up with grace. *Anon.*

It is grace, the grace of faith in the heart, that puts a difference between the Abba Father of the saint, and the Ave Mary of a papist. *ibid.*

Presumption is heart whole: but faith hath a sense of sickness, and looketh to the promises; and, looking to Christ therein, is glad to see a known face. *Rutherfoord.*

The use of faith now (having already closed with Christ for justification), is, to take out a copy of your pardon: and so you come to have peace with God. For, since faith apprehends pardon, but

never pays a penny for it; no marvel, that salvation does not die and live, ebb or flow, with the working of faith. *ibid.*

The Christian must trust in a withdrawing God. The boldness of faith ventures into God's presence, as Esther into Ahasuerus', when no smile is to be seen on his face, no golden sceptre of the promise perceived by the soul. Yea, faith trusts not only in a withdrawing, but in a killing God. Now, for a soul to make its approaches unto God, by a recumbency of faith, even while God seems to fire upon it, and shoot his frowns like envenomed arrows into it, is hard work, and will try the Christian to purpose. Yet, such a masculine spirit we find in that poor woman of Canaan; who (as it were) took up the bullets which Christ shot at her, and with an humble boldness of faith, sent them back again to him in her prayers, Isai. l. 10.—Job xiii. 15. *Gurnall.*

True faith is of a working, stirring, lively nature. Fides pinguescit operibus, saith Luther. Faith is in some sort, nourished by a holy life. As the flesh, which clothes the frame of man's body, though it receives its heat from the vitals within, yet conduces to preserve the very life of those vitals [by a kindly reciprocation of influence]; so works evangelically good, and actions truly gracious, though they have their life from faith, are yet powerful helps to maintain the liveliness of faith. We sometimes see a child nursing the parent that bore him, and therein he performs but his duty. *ibid.*

Faith in Jesus is the trust and alliance of the heart on him, for help and deliverance. *Venn.*

The essence of faith is, an unfeigned, humble dependance upon and submission to the righteousness of God, as accounted or given to us; and that not of debt, but of grace. *ibid.*

A base suspicion of salvation by faith being prejudicial to the interests of virtue, is hardly ever to be

rooted out of the minds of men, until they experience the power of faith in some degree themselves.
Venn.

Faith, though it may be weak and imperfect, instead of exalting itself against the justice of God, and standing before him in the confidence of a lie, puts all from itself, and gives the whole glory of our salvation where it is due. *ibid.*

FEAR.

Herod feared John, and did many things. Had he feared God, he would have laboured to have done every thing. *Gurnall.*

He that lives without fear, shall die without hope. *Dyer.*

FELICITY.

Such is the omnipotency of our God, that he can and doth make to his elect, sour sweet, and misery felicity. *Mr. Philpot, the martyr.*

FELLOWSHIP WITH GOD.

Although believing souls have here, fellowship with God in Christ, sufficient to stay their stomachs, as at a breakfast; yet that degree of fruition is wanting, which will satisfy them fully, as at a feast superior to that of ordinances. *Arrowsmith.*

FOOL.

Give me a man as full of policy, as was Achitophel; as eloquent as Tertullus; and as learned as the Athenians were in St. Paul's time: yet, if with Achitophel, he plot against the people of God; if, with Tertullus, he have the poison of asps under his lips; and, with the Athenians, be given to superstition; for all his policy, eloquence, and learning, I am bold to call him, in scripture language, a fool.
Arrowsmith.

FORBEARANCE.

If a dog bark at a sheep, the sheep will not bark again at the dog. *Dodd.*

FORMS OF PRAYER.

Sense of want makes us eloquent. The true reason why books of prescribed forms of prayer pass through so many editions, is, because the convincing influence of God's Spirit passes through so few hearts. *Mr. Madan, Dec.* 28, 1769.

FRAILTY.

It is man's frailty, to fall: but it is the property of the devil's child to lie still. *Mr. Philpot the martyr.*

FRIENDSHIP.

Most men look upon their friends, as they do upon their sun-dials; only when the sun shines. *Dyer.*

Friendship is an union of spirits; a marriage, as it were, of hearts; and virtue is the golden hinge on which it turns. *Anon.*

FREE GRACE.

Every thing is within the reach of free grace; but nothing is within the reach of free-will.

Mr. Ambrose Serle, in conversation, at Broad Hembury, Aug. 27, 1773.

FREE-WILL.

In its best estate, free-will was but a weather-cock, which turned at the breath of a serpent's tongue. It made a bankrupt of our father Adam; it pulled down the house, and sold the land, and sent all the children to beg their bread. *Rutherfoord.*

That Saviour, which natural free-will can apprehend, is but a natural Saviour, a Saviour of man's own making: not the Father's Christ; not Jesus, the Son of the living God; to whom none can

come, without the Father's drawing, John vi. 44. 46. *Mr. Wilcox.*

The opinion of free-will, so cried up by some, will be easily confuted (as it is by scripture) in the heart which has had any spiritual dealings with Jesus Christ, respecting the application of his merits, and subjection to his righteousness. *ibid.*

FULL ASSURANCE.

The full assurance of faith consists in a feeling application to Christ, or taking Christ to myself: being persuaded, that by God's free gift, Jesus Christ is mine; that I shall surely have life and salvation by him, a life of holiness and a life of happiness; and that whatever Christ did and suffered for the redemption of any one of the human race, he did the same for me; he did and suffered as much for me, as for any soul in all the creation of God. *Mr. Ryland.*

The full assurance of faith triumphs over all base suspicions of God's fidelity to his promises. It disdains the vile imagination of God's being fickle in his purposes, or false to his word. Faith meets God in the Bible, eye to eye, and heart to heart. The actings of the believer's soul correspond to the tender and generous actings of God's soul in scripture promises. *ibid.*

GIFTS.

A believer has not so much to boast of, as a common beggar. He that gives to a beggar, gives him a bare alms only: whereas God gives his people both Christ's righteousness to justify them, and also the hand of faith by which they receive it. *Parr.*

God can give us no greater gift than himself. We may say, as one said to Cæsar, "This is too great a gift for me to receive."—"But it is not too great for me to give," answered Cæsar. *Dyer.*

GLORY OF GOD.

Such as do not truly know God, can never sincerely aim at the glory of God, in what they do. For, what I do not know, I cannot love; what I do not love, I cannot desire; what I do not desire, I can never intend. And, therefore, if I do not know God, I can never intend his glory in my actions: and if I do not intend his glory in my actions, I sin upon that very account, because I do not intend his glory. *Anon.*

GLORIFICATION.

There are three degrees of glorification. The first is in this life; and that is, our sanctification, or transformation into the glorious image of God.—— The second is in the hour of death; when our souls are beginning to be brought to a nearer union with Jesus.—The third will be in the last day, when both soul and body shall be glorified together: which is the highest step of Solomon's throne, and to which we must ascend by the former degrees. *Bp. Cowper.*

GOD.

Small Jacob shall arise, Amos vii. 5. and that because Jacob's God is great. *Arrowsmith.*

O God, thou art my sun: the best of creatures are but stars, deriving the lustre they have, from thee. Did not thy light make day in my heart, I should, amidst all things else, languish in a perpetual night of dissatisfaction. *ibid.*

God is called a rock, to teach us, that, as this continues stedfast and immoveable, while the whole surrounding ocean is in a state of perpetual fluctuation; so, though all the creatures of God, from the lowest to the very highest of the intelligent kind, are subject to change; capable of new additions, with respect to their knowledge, their power, or their blessedness; God alone is absolutely the same, yesterday, to-day, and for ever. *Mr. Venn.*

GOD FOR A PORTION.

A Christian cannot say, I have an estate in the world, and I shall have it for ever; but every Christian may say, I have God for my portion, and I shall have him for ever. *Anon.*

GOD A SUPPORTER.

God brings his grace into the heart by conquest. Now, as in a conquered city, though some yield and become true subjects to the conqueror; yet others plot, how they may shake off the yoke: and therefore, the same power which won it at first, is requisite to keep it. The Christian hath an unregenerate part, which is discontented at this new, supernatural change in the soul: so that, if God should not continually reinforce this his new planted colony of graces in the heart, the very natives (I mean the corruptions) that are left, would come out of their dens and holes, where they lie lurking, and eat up all the grace, which the holiest person on earth is possessed of: it would be as bread to these devourers. *Gurnall.*

From whence come the sweet consolations of grace? What friend sends them in? They are derived, not from my own cistern, nor from any creature. It is my God that hath been here, and left this delightful perfume of comfort behind him in my bosom: my God, who has unawares to me, filled my sails with the gales of his Spirit, and brought me off the flats of my own deadness, where I lay aground. O! it is his sweet Spirit, that held my head and stayed my heart, in such an affliction, or such a temptation: else, I had sunk away, in a fainting fit of unbelief.—How can this choose but endear God to a gracious soul. *ibid.*

He that hath God's heart, shall not want his arm. [Whom God loves, he sustains, protects, and guides.] *ibid.*

The Christian, when fullest of divine communications, is but a glass without a foot: he cannot stand, nor hold what he has received, any longer than he is held in the strong hand of God. *ibid.*

Indwelling grace is in this life, but weak; like a king in the cradle: which gives advantage to satan to carry on his plots more strongly, to the disturbance of this young king's reign in the soul. Yea, he would put an end to the war, in the ruin of the believer's grace, did not God take the Christian into his own guardianship and protection. *ibid.*

As a father, when the way is rugged and difficult, gives his child his arm to hold by; so doth God reach forth his almighty power, for his saints to exercise their faith upon. *ibid.*

As when a child travels in his father's company, all is paid for, but the father himself carries the purse; so the expences of a Christian's warfare and journey to heaven, are paid and discharged for him by the Lord, in every stage and condition. Hence, the believer cannot say, this I did, or that I suffered; but God wrought all in me and for me. *ibid.*

God himself is the stability of our spiritual strength. Were the stock in our own hands, we should soon prove broken merchants. *ibid.*

Our heavenly Father knows that we are but leaking vessels; when fullest of grace, we could not hold it long, if left to ourselves: and therefore to make all sure, he sets us under the streamings forth of his own strength. *ibid.*

The rock followed the Israelites. Every believer has Christ at his back, following him with strength as he goes, for every condition and trial. *ibid.*

The power of God is that shoulder (Luke xv. 5.) on which Christ carries his sheep home, rejoicing all the way as he goes. The everlasting arms of his strength are those eagle's wings, on which the saints are both tenderly and safely conveyed to glory. *ibid.*

GOD ALL SUFFICIENT.

What can we wish for in an heritage, that is not to be found in God? Would we have large possessions? He is immensity. Would we have a sure estate? He is immutability. Would we have a term of long continuance? He is eternity itself. *Arrowsmith.*

God is a portion, of which his people can never be robbed. Impoverished you may be, but not undone; discouraged, but not disinherited. *ibid.*

GOD'S DESIGNS.

To suppose God to perform any work, which he did not first design to perform, is to charge him with a degree of folly, and with acting below an intelligent agent. [On the other hand], to suppose him to design to do a thing, which he does not effect, is to tax him with impotence. If it is an instance of the wisdom and power of man, first to design a work, and then to perfect it; the great God, who is infinite in both these perfections, must design what he effects, and effect what he has designed.——If we consider him as infinite in wisdom, and of almighty power; there cannot be a more rational way of arguing, than from his acts to his designs. *Sladen.*

If God hath designed to save any persons, then they must be saved; otherwise God must repent, and change his mind concerning them; or be overpowered by some superior agency of theirs. To suppose either of which, is not only to degrade, but to deny the divine perfections. *ibid.*

Purposes are actions decreed; actions are purposes executed. As the promises of God are the revelation of his purposes of good will, so the actings of God upon his creatures are the execution of his purposes, and the fulfilment of his promises. *ibid.*

GOD'S PRESENCE.

If God is with you, you will want neither company nor comfort.

Said to me, many years ago, by my late Rev. and dear friend, Mr. James Rutherfoord.

God sets the Christian at work, and then meets him in it. *Gurnall.*

GOD'S LOVE.

It is foolish in us to muse upon vanity, when we have the love of God to think of; to let the mill grind chaff, when there is such plenty of corn at hand. *Manton.*

Nothing can do us good, but the love and favour of God in Christ; and that we shall have, if we can seek it. *Anon.*

Do you ask, why were God's people elected to salvation? Why were they redeemed, why justified, called, preserved, and sanctified? And why they shall all infallibly be glorified? That passage of St. John is an answer to every one of these questions; "God is love." *Mr. Madan, Dec. 24, 1769.*

God's love makes a net for elect souls, which will infallibly catch them and hale them to land. *Boston.*

The heart of God, if I may so speak, is the ocean, the first rise of all love to his saints. Christ is the spring, which first receives from God the Father; and then, through him, is all love diffused to them. All passes through Christ's hands. *Crisp.*

GOD THE CHIEF GOOD.

There are within me, two great gulfs; a mind desirous of more truth, and a will capable of more good, than finite beings can afford. Thou only canst fill me, who art the first truth and the chief good. In thee alone shall my soul be satisfied as with marrow and fatness, while my mouth praiseth thee with joyful lips.

GOD'S WORD.

Nothing is more cheerful and pleasing, to eyes that are strong and sound, than light: on the other

hand, nothing more painful and disagreeable, to eyes that are weak and distempered. As different is the effect of God's word, on them that believe, and on them that believe not. *Parr.*

GOD'S CHOICE.

God did not choose the eagle, or lion, for sacrifice; but the lamb and the dove. *Mr. Jenkins.*

GOD'S THRONE.

God has two thrones; one in the highest heavens, the other in the lowest hearts. *Wright.*

GOD'S DEED.

When the Lord doth any great thing, he puts his I to it. I, even I am he, &c. I will make a new covenant, &c. I will write my law in their hearts. I will pardon their sins: I will do them away as a thick cloud. *Mrs. Wright.*

GOOD WORKS.

Our works of obedience, coming immediately out of our hands, would be unfragrant to God: wherefore Christ intercepts them in their passage, and so they are perfumed in the hands of a Mediator. *Dr. Manton.*

As every good work comes from God's Spirit, so it passes through thy heart, and there it is defiled. Partus sequitur ventrem: our good works have more of the mother, than of the father in them. Hence, they are [in point of merit and of perfection] but dung and filthy rags. *ibid.*

GOSPEL.

It is a great mercy to enjoy the gospel of peace; but a greater, to enjoy the peace of the gospel. *Anon.*

All the altars of the law were but so many steps to the cross of the gospel. *ibid.*

Every person that sits under the sound of the gospel, should ask himself these three questions: "Do

I know any thing of the excellency of the gospel?—Do I feel the power of it?—And, do I live according to the rules of it?" *The late Mr. Fanch.*

The gospel is a box of most precious ointment; by preaching it, the box is broken and the fragrance diffused. *Mr. Romaine.*

It is a difficult thing for us, to keep the doctrines of the gospel always in view; and harder still to make use of them, and live up to them, when we want them most. *Dr. Gill.*

The gospel is a sovereign plaister; but Christ's own hand must make it stick. *Manton.*

It is a great mercy to enjoy the gospel of peace; but a greater to enjoy the peace of the gospel. *Dyer.*

GRACE.

It is the peculiar glory of gospel grace, to humble every believer in the dust, to fill him with the most dreadful apprehensions of sin; to raise him from his dead state; to establish him in the truth of obedience, from a root of thankfulness and love to God, from holy admiration of his perfections, and from an earnest desire to be partaker of his blessedness.

Venn.

Saving grace is a portion that can never be spent, or run out. The more we live upon it, and the more use we make of it, the greater are our abundance, comfort, and enjoyment.

Mr. Walker (of Horsington), July 14, 1769, *London.*

Grace is that never failing spring, to which all the fortitude and perseverance of the saints are owing. On its unintermitted supply from moment to moment, our faithfulness to God depends. Had Paul been left to himself for an instant, when he was about to suffer martyrdom, he would, in the very article of execution, have saved his head at the expence of his soul, and, to preserve his life, denied and abjured the Son of God (like Peter) with oaths and curses. *Ryland.*

Grace is not effectual, because free-will willeth; but free-will willeth, because grace is effectual.

Mr. Parr.

A man may as truly say, that the sea burns, or fire cools, as free grace and mercy can make a real believer do wickedly. *Brooks.*

The doctrine of grace may be abused; but the principle cannot. *Dr. Owen.*

A penitent, though formerly as bad as the worst of men, may by grace, become as good as the best.

Bunyan.

Great grace, and small gifts, are better than great gifts and no grace. It doth not say, "The Lord gives gifts and glory;" but, "The Lord gives grace and glory." Blessed is such an one, to whom the Lord gives grace; for that is a certain forerunner of glory. *ibid.*

If grace were [the sole] ministerial qualification, all the Lord's people would be, what Moses wished they were, even all of them, prophets.

God, who enables sinners to thirst after grace, will surely give them the grace they thirst after.

Dr. Arrowsmith.

Nothing but free grace makes any difference between me and the devil. *Mrs. Wright.*

Either exercise thy graces, or satan will exercise thy corruptions: as one bucket descends, the other rises. *Gurnall.*

Little grace cannot die. It is immortal, because a child of God's everlasting covenant and promise. *ibid.*

True grace, when weakest, is stronger than false, when strongest. *ibid.*

Grace is of a stirring nature; and not a dead thing (like an image) which you may lock up in a chest, and nobody know what God you worship. No; grace will show itself; it will walk with you, and talk by you, in all places and companies; it will buy with you, and sell with you, and have a

hand in all your enterprizes. It is too much alive, to be smothered. *ibid.*

There is not a round in the ladder to heaven, which does not give every one that steppeth upon it, just occasion to sing, grace, grace! *Arrowsmith.*

When God overthrew Pharaoh and his host in the Red Sea, it overwhelmed and drowned the greatest Egyptian commanders, no less than the meanest foot soldier. The vast ocean overflows the lowest sands, and the highest rocks. So does pardoning grace cover every transgression of every penitent believer. *ibid.*

As when we see a flame, we know there is fire, though perhaps, we know not how nor when it began; so that the truth of grace in us may be discerned, though we know not how or when, it was dropt into our hearts. *Boston.*

As seed virtually contains in it all that afterwards proceeds from it, the blade, stalk, ear, and full corn in the ear; so the first principle of grace, implanted in the heart, seminally contains all the grace which afterwards appears, and all the fruits, effects, acts, and exercises of it. *Dr. Gill.*

Be not afraid for little grace. Christ soweth his living seed, and he will not lose it. If he have the guiding of my stock and state, it shall not miscarry. Our split works, losses, deadness, coldness, wretchedness, are the ground which our good husbandman laboureth. *Rutherfoord.*

Happy are they, who are withheld from sin, (not merely as the unregenerate are) by God's restraining power; but (as the saints are) by God's restraining grace!

Miss Southgate, in conversation, at Hampstead, Sept. 6, 1769.

Grace is the silver link that draws the golden link of glory after it. *Dyer.*

As paper receives from the press, letter for letter; as the wax receives from the seal, print for print;

or as the glass receives face for face; so do believers receive from Christ, grace for grace: i. e. for every grace that is in him, there is a measure of the same in them. *ibid.*

Men dote upon establishing a righteousness of their own to bring them to Christ; and think it is presumptuous, or licentious doctrine, that Christ may be theirs, and they receive him, considered simply as ungodly and as enemies. But such are abominably injurious to the faith of Jesus Christ, and to the exceeding bounty of his grace; which saves from sin, without respect of any thing in the creature, that he himself might have the praise of the glory of his own grace. *Crisp.*

Grace, properly so called, is nothing else but God's mere favour and bounty, and loving-kindness itself. Consequently, sanctification is not so properly grace itself, as the fruit of grace. God first casts his favour and loving-kindness upon a person; and then, out of his favour, issue the several fruits of his loving-kindness: which fruits, are those fruits of the Spirit, frequently mentioned by the apostle. *ibid.*

God neither looks to any thing in the creature, to win him to show kindness; nor yet any thing in the creature to debar him: neither righteousness in men, that persuades God to pardon sin; nor unrighteousness in men, that hinders him from giving this pardon, and acquitting them from their transgressions. It is only and simply for his own sake, that he pardons men. *ibid.*

The sanctifying principle of grace in the heart, may be compared to a candle in a lanthorn; which transmits its light through the lanthorn, though, in and of itself, the lanthorn still continues (what it was before) a dark body.

Lady Huntingdon, in conversation, at Trevecka, August 29, 1776.

I know no sweeter way to heaven, than through free grace and hard trials together. And, where grace is, hard trials are seldom wanting. *Anon.*

Grace, embellished with gifts, is the more beautiful; but gifts, without grace, are only a richer spoil for satan. *ibid.*

As some believers exercise grace, more than others; so in the profane world, there are greater traders in sin, than others: who return more wrath in a day, than others in a month. *Gurnall.*

GRACES.

He that hath clothes will surely wear them, and not be seen naked. Men talk of their faith, repentance, and love to God: these are precious graces; but why do not such persons let us see those graces walking abroad in their daily conversation? Surely, if such guests were in thy soul, they would look out sometimes at the windows, and be seen abroad in this duty, or in that holy action.

GRACE AND GLORY.

If it should be said, "How shall we know that this is the case of our departed friends?" Let the following question be put: Is there any reason to believe, that the grace of God was bestowed on them? If this is a clear point, their safety is beyond all doubt: for, nothing is more certain, than that, to whom God gives grace, he also gives glory. We may be assured of the happiness of our friends in the next world, from their having tasted, that the Lord was gracious to them, in this. *Gill.*

Grace is glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace. *Dyer.*

GRATITUDE.

The actings of gratitude to God, are not only fruitful in every good work, but productive of the truest satisfaction. Somewhat like the fragrant steams of consecrated incense; which, while they

honoured the great object of worship, regaled with their pleasing perfumes, the devout worshipper.
Hervey.

GRAVE.

There is a vileness in the bodies even of the saints (Phil. iii. 21.) which will never be removed, until it be melted down in the grave, and cast into a new mould, at the resurrection, to come forth a spiritual body. *Boston.*

GRIEF.

[Christian grief is not forbidden.] Abraham came to mourn for Sarah, and to weep for her. Joseph made a mourning for his father, seven days. The children of Israel wept for Moses, in the plains of Moab, thirty days. David lamented the deaths of Saul, Jonathan, and Abner. Christ wept over the grave of Lazarus. Devout men, who carried Stephen to his burial, made great lamentation over him. And the apostle Paul signifies, concerning his friend Epaphroditus, who had been sick nigh unto death, that, if the Lord had not had mercy on him, he should have had sorrow upon sorrow. *Gill.*

HAPPINESS.

The greatest happiness of a creature is, not to have the creature for its happiness. *Dyer.*

Enquire of saints yet militant on earth, wherein their happiness consists? Their answer will be, "In having fellowship with the Father and with his Son Jesus Christ."

Again, could we ask those saints, whose spirits are now glorified and triumphant in heaven, what it is that renders their heaven so glorious, and their glory so incomprehensible? They would answer,

that it is because they have now attained a complete enjoyment of that all-sufficient, all-satisfying, ever-blessed, and ever blessing object, God in Christ. *Arrowsmith.*

HEART.

If the very idea of having a hard heart, makes you tremble; it is a certain sign, that your heart is not hard. *St. Bernard, if I mistake not.*

Thy corrupt heart is like an ant's nest, on which, while the stone lieth, none of them appear: but take off the stone, and stir them up but with the point of a straw, you will see what a swarm is there, and how lively they be. Just such a sight would thy heart afford thee, did the Lord but withdraw the restraint he has laid upon it, and suffer satan to stir it up by temptation. *Boston.*

The heart of man is as passive in its first reception of God's image in regeneration, as the canvass, upon which a painter lays on his colours: nor is it more able to resist the operation of the agent.

Mr. Mogg, March 8, 1770.

"My heart," says David, "shows me the wickedness of the ungodly." As face answers to face in a glass; so the heart of man to man. When a believer considers the vileness of his own heart, by nature, he does not wonder so much, that others fall, as that he himself is kept from falling. *Mr. Madan.*

God hears the heart, though without words; but he never hears words without the heart. *Bp. Hopkins.*

All the angels in heaven cannot subdue the heart of a sinner. Heart work is God's work. The great heart maker must be the great heart breaker. *Dyer.*

There are some inns, which are never empty; but as fast as one guest goes out, another comes in. Such is the heart of an unregenerate man: as soon as one lust is served, another is calling for attendance. *Gurnall.*

HEALING.

Nature can afford no balsam fit for soul cure: healing from duties, and not from Christ, is the most desperate disease. *Wilcox.*

HEAVEN.

Heaven is worth dying for, though earth is not worth living for. *Hall.*

The head and members are glorified together, with the same kind of glory. God has not one heaven for his Son, and another for his saints; but one and the same for both. *Dyer.*

To be in Christ is heaven below; and to be with Christ is heaven above. *ibid.*

There is no believer goes to heaven, but goes in the arms of angels. *ibid.*

HEAVENLY MINDEDNESS.

The higher a bird flies, the more out of danger he is: and the higher a Christian soars above the world, the safer are his comforts.

Mr. Sparke, in conversation, London, May, 1774.

HEAVENLY TREASURER.

There is this difference between rich and poor Christians: where a Christian is poor, his heavenly Father keeps the purse; but the rich keep the purse themselves. And it often falls out, that it is better to have the purse in our Father's hands than our own. *Dodd.*

HOLINESS.

Say not, that thou hast royal blood in thy veins, and art born of God; except thou canst prove thy pedigree, by daring to be holy, in spite of men and devils. *Gurnall.*

Gospel holiness includes, a heart broken for sin; a heart broken off from sin; and a perpetual conflict with sin. *Mr. Medley.*

To be holy, is to put on Christ, Rom. xiii. 14. to resemble Christ in your spirit and carriage, as one man resembles another, when he puts on his dress, or imitates his manners. *Hervey.*

As musk lying among linen, perfumes it; so the real indwelling of God's Spirit imparts the sweet fragrancy of holiness to the believer's heart and tempers, words and works. *Cripplegate Lect.*

HOLINESS NO CONDITION.

Christ will make his people holy, and put his Spirit within them, to change their hearts, and to work upon their spirits. But this is not a condition required, in order to partake of Christ. Christ himself gives himself; and then he bestows these things, when he is given. *Crisp.*

HOME.

On earth, God's people have their respective homes, and particular places of residence: but, when we come to heaven, one home shall hold us all.

Mr. Holmes, in con. with me, Lon. July 10, 1769.

HUMILITY.

Ever carry self-loathing about thee; and regard thyself as one fit to be trampled on by all saints.

Saints increase in humility, as they draw nearer to heaven. Unworthy to be called an apostle, said Paul concerning himself, some years after his conversion.—As he advanced still farther in years, he cried out, less than the least of all saints.—A little before his martyrdom, his cry is, the chief of sinners.

Observed by Mr. Watts, at London, Nov. 15, 1775.

As soon as pride is humbled enough, not to enter into controversy with God about the justice of his own declarations; every man confesses himself a guilty sinner, in danger of eternal ruin. *Venn.*

The nettle mounteth on high; while the violet shrowds itself under its own leaves, and is chiefly

found out by its fragrancy. Let Christians be satisfied with the honour that cometh from God only.

Manton.

Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees, which are most richly laden with fruit, bend downwards, and hang lowest. *Dr. Gill.*

HYPOCRISY.

Joseph was alive, though his coat was brought bloody to Jacob: and so are the sins of a hypocrite, after all his mortified looks in duty, and all his outcries against iniquity. *Gurnall.*

In addresses from man to man, hypocrisy is detestable: how much more, in addresses from man to God! *Venn.*

Woe is me, that the holy profession of Christ is made a stage garment by many, to bring home a vain fame; and Christ is made to serve men's ends; which is, as it were, to stop an oven with a king's robes. *Rutherfoord.*

IDOLATRY.

That which is now our idol, may quickly become our burden, and we know not how soon we may be sick of what we were lately sick for. *Mr. Henry.*

"All the prayings, teachings, and actings of men," saith Luther, "are out of Christ, idolatry and sin, in the sight of God." *Arrowsmith.*

IGNORANCE.

Ignorance of the purity of God, of the extent and spirituality of his law, and of the total depravation of their own hearts, is that which makes any persons commence Arians or Socinians. Were they duly convinced of sin, they would need no other argu-

ments to convince them that the Saviour, whose blood is able to expiate its guilt, is and must be very God. *Mr. Haweis, Sept.* 6, 1769.

Quantum est quod nescimus! says the learned Gilb. Voetius. "How exceeding much is there, of which we know nothing at all!" *Arrowsmith.*

IMAGE OF GOD.

As great men are sometimes wont to erect stately buildings, and then cause their own picture to be fixed up in the principal apartments; so, when God had made the fabric of the world, the last thing he did was to set up his own picture in it, by forming man after his own blessed image and likeness.

The elect when converted, are living images of God: but not in that high, strict, and peculiar sense, in which Christ is so called, Col. i. 15. Heb. i. 3. The king's image is on his coin, and in his son; but after a different manner. On his coin, there may be likeness and derivation; but not identity of nature. In the saints, are the two former: in Christ, are all three.

IMPERFECTIONS.

There will be mistakes in divinity, while men preach; and errors in government, while men govern. *Sir Dudley Chorleton, Biogr. Dict.*

IMITATION.

The more we know of God, the more we shall desire to resemble him in holiness. Whoever truly loves another, will desire to be like the person he loves, and to do what that person likes. *Madan.*

IMPATIENCE.

A soul impatient under affliction, is like the devil in his chains, who rages against God while he is fettered by him.

INABILITY.

God will confound the language of those sons of pride, who cry up the powers of nature; as if man, with the slime of his own free-will, and the bricks of his own self-righteousness, was able to rear up a building whose top might reach to heaven itself.

Gurnall.

Mankind lie covered beneath the ruins of their lapsed state, and no more able to raise themselves from under their weight of guilt, than one buried under the ponderous rubbish of a fallen house, is able to raise himself. The holy Spirit finds sinners in as helpless a condition, as unable to repent, or believe on Christ for salvation, as they were to purchase it. *ibid.*

By nature, man is utterly void of all strength and ability of doing any thing of himself, towards his own salvation.

If a ship, launched, rigged, and with her sails spread, cannot stir until the wind come fair; much less can the timber, that lies in the carpenter's yard, hew and frame itself into a ship.

If a living tree cannot grow but by a communication of sap from the root; much less can a dead stake in the hedge, which has no root nor vegetating principle, live of its own accord.

In a word, if a Christian, who hath the spiritual life of grace in him from God, cannot even exercise that life, without the continual influx of strength from above; then surely, one void of this new life, and dead in trespasses and sins, can never be able to beget grace in himself, or concur in the production of it. *ibid.*

Though the righteousness of a man's person can never make a bad action good; yet the wickedness of a man's person doth always make a good action bad: and, therefore, though a good man may do a

bad act, yet a bad [i. e. an unregenerate] man can never do a [spiritually] good act [and such as is pleasing to God]. *Bp. Beveridge.*

After our creation, and before our corruption, we had power to do every thing pleasing unto God: but, after our corruption, and before our regeneration, we have power to do nothing pleasing to him. *ibid.*

INCENTIVE.

Did Christ die, and shall sin live? Was he crucified in the world, and shall our affections to the world be quick and lively? O, where is the spirit of him, who, by the cross of Christ, was crucified to the world, and the world to him? *Owen.*

Be not ashamed because of your guiltiness. Necessity should not blush to beg. You are in the utmost want of Christ: therefore, knock and cry. *Rutherfoord.*

Ten lives of black sorrow, ten deaths, ten hells of pain, ten furnaces of brimstone, and all exquisite torments whatever, were all too little for Christ, if our suffering could be an hire to buy him. And therefore, faint not, in your sufferings and hazards for him. *ibid.*

O believer, what matters it, if God denies thee a kid to make merry; when he says, "Son, thou art ever with me, and all that I have is thine?" Hath a son any cause to complain that his father denies him a flower in the garden, when he makes him heir of his whole estate? *Anon.*

INEXHAUSTIBLE SUPPLIES.

For these six thousand years, God has been multiplying pardons, and yet free grace is not tired.—Christ undertook to satisfy, and he hath money enough to pay. It were folly, to think, that an emperor's revenue will not pay a beggar's debt. Mercy is an ocean, ever flowing, yet ever full. The saints carry loads of experiences with them to heaven.

Free grace can show you large accounts, and a long bill, cancelled by the blood of Christ. *Manton.*

INFLEXIBILITY.

Have we sat down, and reckoned what true religion cost us? Have we resolved, through the power of divine grace, to own Christ when the swords and staves are up? And to sail with him, not only in a pleasure-boat, but, if need be, in a man of war?

Cripplegate Lectures.

INSOLVENCY.

Penitent sinners are then said to buy the wine and milk of spiritual comforts without money and without price, when, being conscious that they have nothing of their own to answer divine justice with, nothing of their own, wherewith to fetch in pardon, peace, and righteousness; they wholly disclaim all self-sufficiency, and come to Christ, as to one that expects not to receive any thing from them, but to be himself received by them. All that he looks for from us, at our coming to him by faith, is, that we be nothing in ourselves, but desirous to have all from him, and to partake of his fulness, grace for grace.

Arrowsmith.

IMPOTENCY.

When you desire, and in earnest endeavour, to live obedient to the spiritual commandments of God, without which, a course of external religion is vain; you will immediately feel your own impotency, just as Samson did the loss of his strength, when he was rising to combat the Philistines. *Venn.*

INTRINSIC VALUE.

The world is glorious without, but the church is glorious within: its splendor lieth not in large possessions and great revenues, but in a plentiful effusion of gifts and graces. *Manton.*

INVITATION.

All the conditions of the new covenant are fulfilled by Christ. Come then, and partake of the heavenly blessings, as you partake of a marriage feast, when the entertainment is all prepared, and the bridegroom bids you welcome. *Hervey.*

JEALOUSY.

Self-jealousy well becomes Christians. Lord, is it I? They that know the deceit of their bow, will not be very confident that they shall hit the mark.

JOY.

Some have written to me, that I am, possibly, too joyful in the cross which God hath laid upon me. But my joy overleapeth the cross, and terminates on Christ himself. *Rutherfoord.*

Pearls are not gotten, but from the bottom of the water; and gold is digged, not from the surface, but from the deep entrails of the earth. So the joy of God is not to be found, but in the inward recesses of a broken and contrite spirit. *Bp. Cowper.*

The saints enter into God's own joy, Matth. xxv. 21. They have not only the joy, which God bestows, but the joy which God himself enjoys.
Cripplegate Lect.

The common proverb is most certainly true, in a spiritual sense; "Some men for joy do weep, others for sorrow sing." Believers weep for joy, and never mourn more kindly, than when they taste the joy of the Holy Ghost, in the freeness and fulness of the Lord Christ, poured out upon them. There is never a more kindly mourning for sin, than when the soul is satisfied of forgiveness. *Crisp.*

There is more joy, in the penitential mournings of a believer, than in all the mirth of a wicked man. I appeal to you, that have had melted hearts, whe-

ther you have not found a secret content and sweetness in your mourning? So far from wishing to be rid of your meltings, you rather fear the removal of them. *ibid.*

JUSTIFICATION.

Justification is an act of God's free grace, whereby he clears his people from sin, discharges them from condemnation, and reckons and accounts them righteous, for the sake of Christ's righteousness, which he has accepted of, and imputes unto them.

Dr. Gill.

The testimony of the spirit, [witnessing our acceptance in Christ to our consciences], is not so properly justification itself, as an actual perception of justification, before granted, by a kind of reflex act of faith. *ibid.*

Justification by Christ's imputed righteousness, is the centre arch of that bridge, by which we pass out of time into a blissful eternity.

Mr. Ryland, July 3, 1769.

KNOWLEDGE.

Sagacity and knowledge are then only truly useful, when joined with grace, meekness, discretion, and benevolence. The serpent's eye does best in the dove's head. *Gurnall.*

Knowledge of gospel doctrines is the candle, without which faith cannot see to do its work. *ibid.*

Moses was skilled in all the learning of the Egyptians; yet, not content herewith, he became an humble suiter to God for more and better knowledge than that: "I beseech thee, show me thy glory." Other notions may fill the head of a moral man: nothing short of the knowledge of God can satisfy the heart of a saint. Wherefore, in answer to this request, the Lord gave him a promise, saying, "I will make all my goodness pass before thee."

Arrowsmith.

Learning, in religious persons, like the gold that was in the Israelites' ear-rings, is a most precious ornament: but, if men pervert it to base ends, or begin to make an idol of it (as they did a golden calf, of their ear-rings) it then becomes an abomination. *ibid.*

Knowledge and good parts, under the management of grace, are like the rod in Moses' hand, wonder-workers; but turn to serpents, when they are cast upon the ground, and employed in promoting earthly designs. *ibid.*

LAW OF GOD.

When you consider the law of the Ten Commandments in this light [namely, as designed to manifest our guilt, convince of sin, and drive us for justification, to the righteousness of Christ], what a striking propriety appears in that ancient custom of placing the two tables over the communion-table in our churches! By this means, every intelligent receiver of the Lord's Supper, in the very act of receiving, is awfully reminded of the purity of that law which he has transgressed; of that law, from whose insupportable curse, no less a sacrifice than that of God's only begotten Son, could possibly redeem him! *Venn.*

Know your guilt and weakness, your desert and danger; think what you are bound to by the law, [even sinless obedience, from the first to the last moment of your life], and what you have to trust to, if left under its [condemning] power, [even everlasting punishment]; then view the loving-kindness of God in giving his Son to fulfil all righteousness [in our stead], and then tell me, if it be possible, [while under the lively sense of his mercy], to sin against so much goodness? *ibid.*

By ignorance of the law, even that virtuous character, which has perhaps gained you much esteem among men, will prove a greater obstacle in the way of your salvation, than [even] gross and long in-

dulged sins prove to others: since these last carry with them their own [glaring, palpable] condemnation; they have a tendency, on the first lucid interval of consideration, to excite strong confessions of guilt, and cries for mercy. Whereas, a behaviour more regulated in externals, by the commands of God, when the law is not understood, does but administer fuel to self-sufficiency and self-applause. *ibid.*

The whole law is impressed on the gracious soul: every part of it is written over upon the renewed heart. And, though remaining corruption makes such blots in the writing, that, oftentimes the man himself cannot read it; yet he that wrote it, can read it at all times: it is never quite blotted out, nor can be. What he has written, he has written; and it shall stand. *Boston.*

For a sinner, who has broke the law, to expect to be saved by the law he has broke, i. e. by works of his own, is just as if a capital malefactor, under sentence of death, shall endeavour to sue out his pardon upon the footing of that very act of parliament by virtue of which he stands condemned.

Madan, June 28, 1769.

I would run away from the law (considered as a covenant of works), as fast as I would from my sins.

A frequent saying of Lady Huntingdon's.

LEGAL TERRORS.

Faith is the eye of the soul. This eye, beholding the sin of the soul in having pierced Christ, and Christ pardoning its sin, affects the heart: whence the heart sends forth affecting sighs. All this is done when there is no tempest of terror on the spirit, but a sweet serenity of love and peace. See, therefore, O believer, how satan misinforms thee, when he would persuade thee, that thou art not humbled enough, because thy sorrow is not attended with legal terrors. *Gurnall.*

LIFE.

What is life, but a warfare? And what is the world, but a thoroughfare? *Dyer.*

The slow motion of a living man (though so feeble, perhaps, that he cannot go a furlong in a day), yet coming from life, imports more strength than is in a ship, which (though it sails swiftly) hath its motion from without. Thus, possibly, a hypocrite may exceed a true Christian, in the bulk and outside of a duty; yet, because his strength is not from spiritual life, but from some wind and tide abroad, that carries him on, while the Christian is from a divine principle within: therefore the Christian's weakness is stronger than the hypocrite in his greatest enlargements. *Gurnall.*

LITTLE GRACES.

I have rather smoke than fire; and guessings, rather than assurances of Christ's love. I have little or nothing to say, but that I am as one who hath found favour in his eyes. *Rutherfoord.*

When a pearl or a diamond is defiled with dust or mire, its lustre cannot be discerned, until it is washed. When corruptions are great, and experiences small, a little grace can hardly be discerned: as a needle is more difficult to be discovered, than a staff. *Manton.*

LITTLE TRUTHS.

Omitting little truths, against light, may breed hell in the conscience, as well as committing the greatest sins against light. *Wilcox.*

LOVE.

The Spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with the sense of his love. *Gurnall.*

Do Christ this one favour, for all his love to thee: love all his saints; even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast-plate; so are the names of all God's saints, engraven on the heart of Christ. Let them be likewise so on thine. *Wilcox.*

Every man can love his friend; but only a godly man can love his enemy. *Parr.*

It was a notable saying of a holy man, "Quench hell and burn heaven, yet will I love and fear my God." *Dodd.*

Other lovers, beside Christ, are in suit of you, and your soul hath many wooers: but let your soul be a chaste virgin, and love but one. Most worthy is Christ alone, of all your love, were your love higher than heaven and broader than the whole world.

Proportionable to the renovation of the image of God, and the likeness of God upon our souls, is our love to Jesus Christ. *Owen.*

When we love God most, our duties run on the most freely and sweetly: and when our thoughts are most steeped in the love of God to us, we are then most likely to love him abundantly in return.

Manton.

LUKEWARMNESS.

It is sad, when after spiritual enlargements, and the performance of spiritual duties, believers are off their guard, and negligent in honouring God by good works, in the sight of all men: when, like Moses, they no sooner come down from the mount, than they turn, and break the tables of the law. Oh! Christians, either vindicate the name of Christ (whose banner you would seem to march after), by the holiness of your conversations; or honestly throw away your profession of godliness, and your seeming zeal for Christ, by which you have drawn the eyes of the world upon you. *Gurnall.*

LUSTS.

Our lusts are cords. Fiery trials are sent to burn and consume them.

MAGNANIMITY.

Happy are they, who dare venture out, into the open streets, with the name of Christ upon their foreheads; at a time when so many are ashamed of him, and hide him (as it were) under their cloaks, as if he were a stolen Saviour. *Rutherfoord.*

MALICE.

Such as rake up the old sins of saints (sins which God hath forgiven and forgotten), merely to grieve their spirits, and to spatter their names; show their malice indeed; who can take such pains to travel many years back, that they may find a handful of dirt, to throw in a saint's face. Thus Shimei twitted David, 1 Sam. i. 6, 7. Come out, thou bloody man.

When you, who fear God, meet with such reproaches, answer them, as Beza did the papists, when, for want of other matter, they upbraided him for some wanton poems, penned by him in his youth: Hi homunciones invident mihi gratiam Dei, said he; "These men grudge me the pardoning mercy of God. *Gurnall.*

MAN UNRENEWED.

Easy, good natured, affable men, whose hearts are nevertheless unrenewed by divine grace; may be compared to ripe plumbs and apricots, which, however soft and smooth on the outside, yet have a hard stone within. *Anon.*

The natural man is a spiritual monster. His heart is where his feet should be; fixed upon the earth: his heels are lifted up against heaven, which his

heart should be set on. His face is towards hell; his back towards heaven. He loves what he should hate, and hates what he should love; joys in what he ought to mourn for, and mourns for what he ought to rejoice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor. *Boston.*

None of Adam's children naturally incline to receive the blessings in borrowed robes; but would always, according to the spider's motto, owe all to themselves: and so climb up to heaven on a thread spun out of their own bowels. For they desire to be under the law, Gal. iv. 21. and go about to establish their own righteousness, Rom. x. 3. *ibid.*

The affections of the unrenewed man are as an unruly horse, that either will not receive, or violently runs away with the rider. *ibid.*

MANIFESTATIONS.

After great manifestations of God's love, it is usual for the tempter to be unusually busy.—So weak is the constitution of grace below, that we cannot of ourselves, bear either the smiles or the frowns of God, without some degree of danger.——If God smile, and open himself familiarly to us, then we are prone to grow high and wanton: if he frown, then faith sinks and hope sickens. Thus exalted manifestations, like bright weather and warm air, are followed by the weeds of corruption: and the other, like a sharp, intense frost, nips and almost kills the flowers of joy, peace, and comfort. *Anon.*

That the blessed God can impress on the mind so strong a sense of pardon, as to leave a repenting sinner, beyond all question, satisfied of its coming from him; none can doubt, but those who are for limiting the power of the Almighty, and for prescribing to the wisdom of the All-wise. And that, in many instances, God is most graciously pleased in this manner, to manifest himself and his love, none can

dispute, who have been happily acquainted with the lives and deaths of the excellent of the earth. *Venn.*

MANNERS.

Is the faith of Christ fatal to refined manners, as the rod of Moses was to the counterfeit miracles of the magicians? No. It is rather like the influence of the sanctuary, on the rod of Aaron: which, while it remained at a distance from the tabernacle, was a dry, sapless, and barren stick; but when deposited before the ark, was quickened into vegetable life, was adorned with a milk-white bloom, and enriched with full grown fruit: or as the sacred historian expresses this surprising fact, it "brought forth buds, and bloomed blossoms, and yielded almonds," Numb. xvii. 8. *Hervey.*

MAN'S LIFE.

Man lives by death. His natural life is maintained by the death of the creatures; and his spiritual and eternal life are owing to the death of his Saviour. *Dyer.*

MAN'S OBEDIENCE.

Ye that go to the Father, and think to set yourselves in his presence, and stand as the objects of his delight, on the footing of your own righteousness; shame and confusion of face will cover you, before ye are aware. Paul durst not be found in it; but looked upon it as dung: and dung you know, is both offensive in itself, and unable to support the man that stands upon it.—Let a man venture upon Christ, as the way to the Father, and he shall not sink. *Crisp.*

All the righteousness of man is not able to uphold him; nay, there is that in man's righteousness, which will sink him [if rested upon and trusted to]: for, he that hath broke the law but in one point,

is guilty of all. Christ therefore is the only rock on which sinners can build their hope. *ibid.*

I know some places, that are as green and fair to the eye, as the best way man ever set foot into: yet, if you venture upon them, you sink up to the neck. —Whilst men make their own righteousness and obedience their way to God's favour, they seem to be in a fair and green path, which promiseth safety and firmness: yet, he that dares trust himself in the way of his own righteousness, as his way to God and heaven, will find himself sink so fast, that, if Christ come not and pluck him out, he will sink over head and ears. *ibid.*

In the way of works, a man loses himself presently. There is not one work he does, but he commits sin in it: and God will never let the soul come near to him, that comes with any sin whatever. I speak this of the righteousness of man, while he makes that his way to God. *ibid.*

MARRIAGE.

I think it a greater sin to marry on the Lord's day, than to yoke a plough: inasmuch as the work and concern is greater. The sinful continuance of this, I judge to be a provoking profanation of the Sabbath: and I seldom see those marriages blest, which was celebrated on that day.

Mr. James Frazer's Memoirs.

MEANS.

When God discovers himself by means, we know no more of him than can be represented by those means. If a pipe should be put to a great ocean or river, the cistern or conduit, can receive no more than the pipe can convey. *Manton.*

It is a greater mercy, to have a spiritual appetite for the means of grace, and to be providentially debarred from enjoying them; than to have opportu-

nities of attending them, without an appetite for them.

Mr. William Gay, in conversation, at Broad Hembury, March 15, 1774.

MEEKNESS.

Passionate reproofs are like medicines given scalding hot: the patient cannot take them. If we wish to do good to those we rebuke, we should labour for meekness of wisdom, and use soft words and hard arguments. *Dodd.*

MERCY.

To exercise mercy, is God's great prerogative; an act not of debt, but of royal bounty: which he exercises when, and to whom it seemeth good in his sight. I will have mercy on whom I will have mercy, is his high and holy resolve. *Hervey.*

Dr. Bates has an observation to the same effect:

"As, at the deluge, the waters covered the highest mountains, as well as the lowest hills; so, pardoning mercy cancels the greatest sins, as well as the least." *Arrowsmith.*

The sun is glorious and beautiful: but, if the moon and every star had as much brightness, it would not be so peculiarly admired. Thus the mercy of God toward his elect, is so much the more admirable, by being contrasted with his wrath against the reprobate. *Parr.*

Let us learn to run up all the mercies, we are partakers of, to the proper spring——"who loved me, and gave himself for me." *Dr. Owen.*

Special mercies call for special duties; as they that hold the largest farms, must pay the largest rent. *Dyer.*

To bless God for mercies, is the way to increase them; to bless him for miseries, is the way to remove them. No good lives so long, as that which is thankfully improved: no evil dies so soon, as that which is patiently endured. *ibid.*

MERIT.

Free-will establishes merit: free-grace checks it. The sun is not beholden to us, because we borrow light from it: or the fountain, because we draw water. *Manton.*

MINISTERS.

If one workman should tell you that "your house must be pulled down, that the beams are all rotten, and new materials must be prepared;" and another should say, "No, the house will stand firm enough with a little repair, such a beam is good, such a spar may continue, and a trifling cost will serve the turn:" you would probably listen to him who is for putting you to the least expence and trouble.

An honest and faithful minister of Christ comes and tells sinners from the scriptures, that man is by nature, in a dangerous condition; that his house is tumbling about his ears; that his natural state is corrupt and rotten; that nothing of the original frame will serve; that old things must be done away, and all things become new.—Next, in steps an Arminian and blows up the sinner's pride, by telling him, that he is neither so weak, nor so wicked, as the other represents him; that a little patching and whitewashing will set all to rights, without taking any part of the building down. "If thou wilt," says he, "thou mayest repent, believe, be good, and endure to the end: or, at least, by exerting thy natural abilities, thou wilt oblige God to lend a helping hand to thy endeavours, and superadd what thou hast not." This is the workman that will please proud men best. *Gurnall.*

If a minister be erroneous, how should the flock be sound? No readier way to destroy a whole town, than by poisoning the cistern, at which they draw their water. *ibid.*

How shall the profane be hardened in their sins? Let the preacher but sow pillows under their elbows, and cry peace, peace; and all is done. How may the worship of God come to be neglected? Let Hophi and Phineas be scandalous in their lives, and men will soon come to abhor the offering of the Lord. *ibid.*

The devil hath his ministers, as well as Christ. *Dyer.*

Too many modern preachers resemble auctioneers, who put up heaven to the highest bidder.

Mr. Serle, in conversation, London, June 8, 1774.

Under the law, the priest had part of the sacrifices assigned to himself and his own peculiar use.—— Under the gospel, Christ's ministers, when they are made instruments of spiritual comfort to others, generally come in for a share of the consolation themselves. God often waters the preacher, while the preacher is watering the people. *Mr. Ryland.*

The shoulder (which is the working part of the ox) was the priest's portion: to show, that God's ministers should labour for what they receive, and not eat the bread of idleness. *ibid.*

That minister is worth nothing who cannot make the devil roar. *ibid.*

A judicious minister will accommodate his labours to the apprehensions and peculiar cases of his people; as the prophet Elijah adapted his own size to that of the child he raised to life. *ibid.*

A good man was observing to me to-day, that "many ministers speak so sparingly and so coldly of the gospel privileges of the saints, that one would imagine they thought themselves no more than scare-crows, set up on purpose to frighten God's people from the corn." May 7, 1770.

What recompence did the prophets receive (from the world), for all their labours and expence of spirits (in preaching), but saws, and swords, and dungeons? It is almost as much the character of a mi-

nister, to be much in afflictions; as to be much in spirit, and much in labours. "To preach," said Luther, "is only another name for deriving and entailing the world's hatred upon ourselves." But we may justly suspect, that we are not true to our master, when we are dandled on the world's knees.

Dr. Manton.

Some people are apt to blame Christian ministers, for dealing too faithfully with their hearers. But was I to see a blind man walking towards a gravel pit two or three hundred feet deep, and I was to beg him, for his own sake, not to go on; would it not be very absurd in him to be angry, and to answer, what is my danger to you? Pray, mind your own business?" *Mr. Wallis, in conversation, at London, May* 10, 1776.

Ministers are, in general, apt to make too wide a distinction between seekers and believers; a man must have some degree of saving grace, and of true faith, before ever he can seek Christ in earnest.

Mr. Madan, in conversation, July 18, 1769.

We [ministers] should not [only] be like dials on a wall, or like watches in our pockets, to teach the eye; but like clocks and alarms, to ring to the ear. Aaron must wear bells, as well as pomegranates. The prophet's voice must be a trumpet, whose sound may be heard afar off.—A sleeping centinel may be the loss of a whole city.

Bishop Hall, in a sermon before King James.—See the Bishop's Remains, p. 2, 3.

An architect cannot say to his rule, his line, or other instruments, "Go, build a house." He must first take them into his own hand, ere the wished-for effect will follow. What are ministers of God but mere instruments? And, if ever they are useful in building up the church of Christ, it is his own hand must make them so.

Mr. Hitchen, in conversation, July 18.

Herod was a wonderful gospeller for a while; until John told him of his incest. So a minister is a mighty good man with his people, until he lays the axe of his ministry to their favourite sins and errors. *Parr.*

Men are bunglers, who are taught by any other but God. We that are ministers of the gospel, leave you but dunces in Christian experience and Christian practice, till the Lord Jesus Christ breathes with our ministry, and, by his Spirit, teaches your spirits. *Gurnall.*

One capital error in men's preparing themselves for the sacred function, is, that they read divinity more in other books, than in the scriptures. *Bishop Burnett.*

Ask yourselves often [says the bishop, addressing himself to the clergy of our church], would you follow that course of life, if there were no settled establishment belonging to it, and if you were to preach under the cross, and in danger of persecution? For, till you arrive at that, you are yet carnal, and come into the priesthood for a piece of bread. *ibid.*

I have lamented during my whole life, that I saw so little true zeal among our clergy. The main body of our clergy has always appeared dead and lifeless to me. Instead of animating one another, they seem to lay one another asleep. Without a visible alteration in this, you will fall under an universal contempt, and lose both the credit and the fruits of your ministry. *ibid.*

I say it with regret; I have observed the clergy, in all the places through which I have travelled, Papists, Lutherans, Calvinists, and Dissenters: but of them all, our clergy are much the most remiss in their labours, and the least severe in their lives. *ibid.*

MYSTERIES.

The doctrinal mysteries of Christianity are bones to philosophy, but milk to faith. *Howell's Letters.*

MEMENTO.

Remember thy sins, and Christ's pardonings; thy hell-deservings, and Christ's merits; thy weakness, and Christ's strength; thy pride, and Christ's humility; thy many infirmities, and Christ's restorings; thy guilts, and Christ's new applications of his blood; thy fallings, and Christ's raisings up; thy wants, and Christ's fulness; thy temptations, and Christ's tenderness; thy vileness, and Christ's righteousness. *Wilcox.*

NAME OF GOD.

The name of God is the believer's harbour; where he may betake himself as boldly, as a man steps into his own house when overtaken by a shower. *Gurnall.*

Almighty power, made lovely by an essential union with perfect wisdom, justice, and mercy, makes up the name of God, and demands the heart felt adoration of his creatures. *Anon.*

NATURE.

We are for bringing to Christ; and that must not be. Not a penny of nature's highest improvements will pass in heaven. *Wilcox.*

When nature is hard put to it, by guilt or wrath, it will fly to its old haunts of self-righteousness, self-goodness, &c. Only God's infinite power can cast down these strong-holds. *ibid.*

Nature would do any thing to be saved, rather than go to Christ alone, and close with him. Christ will have nothing; and yet the soul will force something of its own on Christ. *ibid.*

Nature cannot endure to think, that the gospel is only for sinners. It would, if left to itself, rather choose to despair, than go to Christ upon such terms. *ibid.*

It is a terrible stroke to nature, to think of being stripped of all, and not to have a rag of duty or self-righteousness left to look at. *ibid.*

Such is the natural propensity of man's heart to the way of the law, in opposition to Christ; that, as the tainted vessel turns the taste of the purest liquor put into it, so the natural man turns the very gospel into law, and would transform the covenant of grace into a covenant of works. *Boston.*

NEARNESS TO CHRIST.

It is but a small thing to see Christ in a book, as men see the world in a map: but to come near unto Christ, to love him and embrace him, is quite another thing. *Rutherfoord.*

Let Diotrephes say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world.——But do thou, O my soul, say with David, it is good for me to draw near to God. *Arrowsmith.*

NEED.

"It is now twenty-three years, since I was awakened to know the work of God upon my heart: and I feel my need of Christ more deeply, at the end of these three and twenty years, than I even did when I was first drawn to him."

Good Mr. Joss, in conversation, at Bristol, this day, August 23, 1775.

Was it not for needy, helpless, thirsting sinners, Christ would have no customers. The blessings of grace and glory would, as it were, lie upon his hands. *Arrowsmith.*

NEGLIGENCE.

Christians are too negligent, and do not live like those that are born of God. As it was said of Hannibal, when he was melting himself away in the pleasures of Capua, that "there was fire in him, but it needed blowing;" so, in true believers, there is grace at the bottom, but it needs a little stirring and quickening. *Manton.*

NEW BIRTH.

If thou art not born again, all thy [outward] reformation is naught. Thou hast shut the door, but the thief is still in the house. *Boston.*

NEW COVENANT.

There is no condition in the new covenant. It is the freeness of God's love, and the greatness of his compassion, that undertakes [and accomplishes] all. *Mrs. Wright.*

OBEDIENCE.

Obedience is necessary to our comfort and assurance, though not to pardon. *Richardson.*

OPPOSITION.

A believer hath so much opposition in his way to glory, that he had need be well locked into the saddle of his profession, or he will be soon dismounted. *Gurnall.*

Whence is it, that the doctrines of special election, of efficacious grace in regeneration and conversion, of justification by the imputed righteousness of Christ, and of the infallible perseverance of the saints; though so clearly revealed, and so strongly proved in the word of God; are, notwithstanding, so generally denied, opposed, and ridiculed? Because they give all the glory to God, and will not allow man so much as to boast a little. *Anon.*

OBSERVATIONS.

Some observations of the excellent Mr. Thomas Cole *, in an account of his own experience.

" I liken the word of God to a seal, and the heart of man to wax: and, I must say, I have often seen what has been engraven on the seal, when, to my

* Author of that valuable Treatise on Regeneration.

sorrow, I have not found full and suitable impressions upon my own heart. But yet, as in some old coin, some worn groats, there appears here and there a little, here and there a stroke, that discovers the value of the piece, and makes it current money; so, when I have said the best I can of my case, though I cannot present you with grace in as desirable characters as I could wish; yet, what I am, I am by grace: and if God should never do more for me in this world, I have reason to bless his name to all eternity, for what he hath already done.

"Before I had considered the grace of God, I was afraid of my own convictions. I durst not scrape too deep in that dunghill, which lay before my door: there was enough already apparent, that I knew not well what to do with. But the general consideration of the grace and mercy of God encouraged me to look farther. I thought thus: there is a remedy to be had, let things be as bad as bad can be; there is a physician, and many promises of pardon and assistance. Whence I concluded, that I might safely venture to know the worst of myself.

"I was convinced, I could be saved no other way, but by grace, if I could but find grace enough: but, at that time, I saw more in my own sin, than in God's mercy. But this put me on a farther enquiry after the grace of God, because my life lay upon it: and thus I was brought to the gospel.

"When I came to the gospel, I met with the law in it: i. e. I was for turning the gospel into law. I began to settle myself upon gospel duties, as repentance, humiliation, believing, praying, &c. And, I know not how, forgot the promise of grace, which first brought me to the gospel. But as I had before found, that I could not answer the strictness of the law, because my duties fell short of the rule; so I came to discover, that I could not answer the [spirituality] of the gospel, for I pressed after acts of grace upon a legal footing; making works of them

all. I found I could neither believe, nor pray, as the gospel required.

"While I was in this plunge, it pleased the Lord to direct me to study the person of Christ: whom I looked on as the great undertaker in the work of man's salvation. And, truly, here I may say, according to my measure, as Paul did, "it pleased God to reveal his Son in me." God overcame my heart with this. I saw so much mercy in his mercy, so much love in his love, so much grace in his grace, that I knew not what to liken it to. And here my heart broke, I knew not how.

"Belief of salvation must be grounded on some inward transaction between Christ and the soul. I began to consider, whether any such thing had passed between Christ and me: and, while I was looking this way, the Lord Jesus drew me; and took hold of me, in raising me up to a sensible reliance on him.

"I never had a more lively sense of my acceptance with God through Christ, than when I was sensible of the greatest recumbency on him: when I laid most stress upon him, I always found most strength in him.

"Before this faith came, I knew not how to secure myself against past, present, and future sins: but there was that largeness of grace, that all-sufficiency of mercy, that infinity of righteousness, discovered to me in Christ, that I found sufficient for all the days of my life. I closed with Christ for acceptance throughout the whole course of my life. I dealt with him for all at once.

"Though new guilt puts me under a necessity of making fresh application to Christ, yet still it is upon the old footing. I cannot put Christ upon doing that for me, which he hath not already done. I daily apply to Christ for cleansing; which I call, living by faith: and I never was under the power of this faith, but I found a greater disposition in my spirit to practical holiness, than at any other time."

Some things said by the same Mr. Thomas Cole, on his death-bed. (Obiit, Sept. 16, 1667.)

" Many plead for those opinions and notions, upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint, about justification, than all the wrangling disputes of learned men.

" It would be miserable dying, if we had not something, every way adequate to the demands of the law, to ground our hopes of eternal life upon. We have an abundant entrance into the kingdom of God, by the way of Christ's righteousness. The devil and the law may meet us; yet cannot hinder us from entering into heaven by that righteousness.

" Christ can defend his own truths, when his poor creatures and ministers, who contended for them as well as they could, are laid in the silent dust.

" I wait for a peaceable dismission. I long to see his salvation. The Spirit saith, come; and the bride saith, come. Come, O come, Lord Jesus; come quickly!

" My desire is, that God would do his own will, and glorify his own name, by my life or death: which is the best disposal of me, that God himself can make."

[When rising, he said] " To rise for a little time, is but a sorry rising: but to rise so as never to go to bed more, is a glorious resurrection. Then we shall be for ever with the Lord.

" It is well for us, that our souls do not stand upon the same terms with God, as our bodies do; for they must die: but eternal life possesseth the soul, and will never leave it."

[To one who said, " Sir, your death will be a great stroke; I know not any likely to stand up in your room:"

He answered,]

" God can make the want of ordinances, the greatest ordinance to you.

"If God keeps his truths alive in the hearts of some few serious Christians, they will preach one to another.

"I bless God, for what he hath done for my soul. I give up my body to him; let him do with it what he pleases.

"How soon is nature overset by the God of nature, if the God of grace doth not stand by to support it! A finite creature could not endure, if the everlasting arms were not underneath.

"Though they would not suffer me to preach the gospel of free grace quietly; yet God suffers me to die in the comfort of it.

"As for my going, God can make it no loss to you. God can take off and set on his own workmen, when he pleases.

"I have done with all other satisfaction, but what God in Christ can give.

"We live but dying lives in the body. They are but short recoveries which we have at any time, until mortality is swallowed up of life."

[When he was removed to the other side of the bed, he said], "This is but turning from one side to another: but I would fain turn from the dark side to the light side. One turn more, and then I shall be at rest."

ORDINANCES.

Men often go to God in duties, with their faces towards the world: and, when their bodies are on the mount of ordinances, their hearts will be found at the foot of the hill, going after their covetousness.

Boston.

Attend diligently on ordinances; yet, beware of putting ordinances in God's stead. Hath not thy heart said, "I will go and hear such a man, and get comfort, and get strength?" No wonder that you find yourself weak, barren, and unfruitful. How should means and ministers help thy soul, except

the Lord help? Christ himself keeps the key of his wine-cellar. His ministering servants cannot so much as make you drink, when you come to his house, and therefore, poor soul, stop not short of Christ; but press through all the crowd of ordinances, and ask to see Jesus, to speak with Jesus, and to touch him: so will virtue come out from him to thee.

Gurnall.

ORIGINAL DEPRAVITY.

Evil tempers are but the symptoms of our spiritual disease; and evil works are but the scales of the leper. Hateful as they are, they only indicate that inward moral leprosy, of original depravation, which hath vitiated and corrupted the whole mass of our fallen nature. *Mr. Haweis, Sept.* 6, 1769.

The power of original sin is not always very discernible in children and young persons; but, sometimes lies hid under the cover of decent civility, and seeming innocence. But, alas! all the offspring of Adam are deeply infected. They are like young lions, which do not discover much of their native fierceness at first. But, if they live long enough for time to let their teeth and claws grow, they will quickly give proof of the savage nature they brought into the world with them. *ibid.*

Adam's sin corrupted man's nature, and leavened the whole lump of mankind. We putrified in Adam, as our root. The root was poisoned, and so the branches were envenomed. *Boston.*

As a whole nest of venomous creatures must needs be more dreadful, than any few of them that come creeping forth; so the sin of thy nature, that mother of abominations, must be worse than any particular lusts, that appear stirring in thy heart and life. *ibid.*

OMNISCIENCE.

If conscience be as a thousand witnesses, the all-seeing God is as a thousand consciences. *Arrowsmith.*

OMNIPOTENCE.

My hopes from appearances, are cold. My faith has no bed to sleep upon, but God's omnipotency.
Rutherfoord.

ONE WAY.

You must be going either to heaven or hell. You cannot go two ways at once.

In point of acceptance with God, there is but one and the same way, for the saint and the sinner, the oyster-woman and the philosopher; even the blood and obedience of God's co-equal Son.
Mr. Ryland, July 4, 1769.

PARDON.

You may have heard of some persons condemned to execution, who, at the scaffold, have been so obdurate and stiff-necked, that not a cry, nor a tear came from them; yet, just as they have been going to lay their necks upon the block, when a pardon has come, and they were at once discharged from guilt, imprisonment, and death; they that could not weep a tear before, no sooner see the pardon sealed and themselves acquitted, than they dissolve into tears of joy, thankfulness, and surprise.—So it is with believers. The more they see Christ in the pardon of sin, and the love of God in Christ to receive and embrace them, the more they melt. *Crisp.*

First, souls look to Christ by faith, for pardon through his blood; and then they mourn for sins pardoned: and never do they mourn better and more kindly, or are more ashamed and confounded because of their sins, than when they are most satisfied that God is pacified towards them for all that they have done. *Dr. Gill.*

PARSIMONIOUS.

To be over thrifty in our expences upon God [whether of time, money, or labour], is the worst piece of husbandry in the world. *Arrowsmith.*

PASTURE.

The grass and pasture are so sweet, that Christ hath put a believer into, that though there were no bounds to keep in such a soul, yet it would never go out of this fat pasture, to feed in a barren common. *Dr. Crisp.*

PAUL.

We have lately repaired, or rather erected anew, the church dedicated to St. Paul's name; but some of us have pulled down and demolished his doctrines. Our church celebrates that apostle's conversion; but many of us seem to renounce what he hath delivered concerning grace, conversion and regeneration.
Dr. Edwards against Whitby.

Paul was Nero's prisoner, but Nero was much more God's: and, while God had work for Paul, he found him friends both in court and prison. *Gurnall.*

PEACE.

When peace is concluded between nations that were before at war, trading is revived. So will it be between God and you: commerce will be revived, and you will be trading into heaven [by prayer and repeated acts of faith], and bring away rich treasures of grace and comfort. *Manton.*

A man that is at peace with God, will be often in God's company. *ibid.*

PERFECTION.

Some do in this life, conceit that they are already perfect. The way, by which God cures this frenzy

of pride, we have in these days seen to be somewhat like that in Nebuchadnezzar, namely, to give them the heart of a beast; I mean, by suffering them for a time, to fall into gross, beastly practices: herein showing them, how far they are from that perfection they dreamed of so vainly. *Gurnall.*

PERMISSION.

What need a child fear, though the whole house be full of rods, seeing not one of them can move without the father's hand? *Dodd.*

If evil had never been permitted, the wisdom of God could not have appeared in overruling it; nor his justice, in punishing it; nor his mercy, in forgiving it; nor his power, in subduing it.

Dr. Gifford, in conver. at London, Oct. 27, 1775.

PERSECUTION.

The cold water of persecution is often thrown on the church's face, to fetch her to herself, when she is in a swoon.

PHARISEE.

Humanly speaking, it is harder to work savingly on a pharisee, than on a libertine. The former hath more to forego, than the latter. The profane person hath but his lust to deny; the other hath his duties to renounce, and a long train of seeming graces. Oh, how difficult is it to persuade such an one to alight and hold Christ's stirrup, whilst he and all his patched up performances are made as dust under Christ's footstool. *Gurnall.*

If a pharisee can but get a few husks of outward duties to feed upon, and muster up a few rags of self-righteousness to throw over his back, he is presently as proud as Lucifer.

Dr. Gill, in a sermon I heard him preach, December 11, 1768.

PHILANTHROPY.

We should despise none, but honour all; and be as ready to do them good, as the hand is ready to sooth the eye, when it smarts, or ease the head, when it aches.

POLLUTION.

I live upon forgiveness; and stand in need of washing every moment. *Anon.*

PORTION.

God lets the wicked have their portion beforehand, i. e. in the present life; Psalm xvii. Luke vi. 24. and xvi. 25. A wicked man may give God an acquittance, and write upon it, "Received in full." But the saint's reward is in reversion: the robe and the ring are yet to come.

POVERTY OF RICHES.

The richest are oftentimes the poorest, and the poorest are oftentimes the richest. Oh, how many thread bare souls are there to be found under silken coats and purple robes! *Dyer.*

POWER OF GOD.

I have sometimes thought, that that change which passes upon the hearts of God's people at the instant of death, or will pass upon living saints at the time I speak of [i. e. the time of Christ's second coming]; when hearts, so full of sinful lust, pollution, and all wickedness, will be at once cleared of all; is a greater evidence and display of the power of God, than the change that passes upon their bodies; either at their resurrection, or at this time. *Dr. Gill.*

PRAYER.

The longer a believer hath neglected prayer, the harder he finds it to pray; partly, through shame:

for, the soul having played the truant, knows not how to look God in the face: and, partly, through the difficulty of the work, which is doubly hard to what another finds, who walks in the exercise of his graces. It requires more time and pains for him to tune his instrument, when all is out of order, than for another to play the lesson. *Gurnall.*

Prayer, like Jonathan's bow, returns not empty. Never was faithful prayer lost at sea. No merchant trades with such certainty, as the praying saint. Some prayers, indeed, have a longer voyage than others; but then return with the richer lading at last. *ibid.*

Who can express the powerful oratory of a believer's prayer? This little word, (father) lisped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the most famous orators in the world—we knock at heaven, and the heart of God flies open. *ibid.*

The Christian is compared to a tree, Psalm i. and those trees flourish most, and bear the sweetest fruit, which stand most in the sun. The praying Christian is (as they say of Rhodians) *in sole positus:* he stands nigh unto God, and hath God nigh unto him, in all that he calls upon him for: you may, therefore, expect his fruit to be sweet and ripe. When another, that stands, as it were, in the shade, and at a distance from God, through neglect of prayer, will have little fruit found on his branches, and that but green and sour. *ibid.*

In trading, he gets most by his commodity, that can forbear his money the longest: so does the Christian, that can with most patience stay for a return to his prayer. Such a soul shall never be ashamed of its waiting. *ibid.*

The gift of prayer may have praise from men; but it is the grace of prayer, that has power with God. *Dyer.*

Pray for them thou lovest. Thou wilt never have any comfort of his friendship, for whom thou dost not pray. *Parr.*

Prayer is a key, which, being turned by the hand of faith, unlocks all God's treasures. *Cripplegate Lect.*

In prayer, it is better to have a heart without words, than words without a heart. *Bunyan.*

To say, in compliment, "I am a sinner;" is easy: but to cry with the publican indeed, "God be merciful to me a sinner," is the hardest prayer in the world. *Wilcox.*

"God be merciful, in Christ, to me a sinner," are fit to be the last dying words of the greatest saint that lives. *Col. Gallatin, Oct.* 19, 1769.

A good woman used to say, that "A family without prayer is like a house without a roof, exposed to all the injuries of weather, and to every storm that blows."

Told me, by her son, Mr. Lyon, at London, Nov. 29, 1776.

Prayer is the breath of a regenerate man. *Gill.*

What we win by prayer, we shall wear with comfort. *Dodd.*

Either praying will make a man leave off sinning, or sinning will make him leave off praying. *ibid.*

PREACHING.

Sometimes, when I have thought I did no good [by the sermons I have preached], then I did the most of all: and, at other times, when I thought I should catch people, I have fished for nothing.

John Bunyan.

The word preached, is like Samson's riddle; we cannot unfold it, without God's heifer. *Gurnall.*

My preaching is not like sending an arrow from a bow (to which some strength of arm is requisite); but like pulling the trigger of a gun ready charged, which the feeblest finger can do.

A saying of the late Rev. Mr. Hervey.

Mr. Owen, on being lately told, that he had not talents for preaching, made answer, "I preach the good gospel, if I am not a good gospel preacher."

Told me, by Miss Russel, at Brighthelmstone, Sept. 26, 1775.

PREDESTINATION.

The Book of Life, like the tree of life in the garden of Eden, hath a tree of knowledge growing hard by, which cannot with safety be tasted of.—There are some nice and needless questions started concerning election, which questions ought to be forborne. But these lofty walls, and aspiring sons of Anak, should by no means prevail with us to act as the unworthy spies, sent by Israel to explore the land of Canaan. We ought not to bring up a bad report, or give credit to any brought up by others, on a land that flows with so much milk and honey, as the doctrine of predestination doth. Not to insist on this doctrine, were to stop up those walls, which the prophets, the apostles (and our Lord Jesus himself), have digged, in their writings (and ministrations), for the refreshment of thirsty souls: yea, it would be endeavouring to cancel the first great charter of our salvation. *Arrowsmith.*

PRESERVATION.

The very hairs of your head, says Christ, are all numbered: fear ye not. On which, Austin hath this sweet and pertinent remark: "Thou that cannot lose a single hair, how comes it to pass that thou art afraid of losing thy soul?" *Arrowsmith.*

It is not with God, as with carpenters and shipwrights; who build houses for others to dwell in, and vessels for others to sail in, and afterwards take little or no thought about them. God, who made all things for himself, looks to the preservation of all. *ibid.*

PRESUMPTION.

The Deity and the sun, are, in this respect, similar; they cheer and refresh humble, cautious beholders; but put out the eyes of such as are too daring, prying, and inquisitive. *Arrowsmith.*

PRIDE.

A proud heart and a lofty mountain are never fruitful. *Gurnall.*

If once (like Hezekiah) we call in spectators to see our treasure, and grow proud of our gifts and comforts; then it is high time for God, if he loves us indeed, to send some messengers to carry those away from us, which carry our hearts away from him. *ibid.*

Pride stops up the conduit of divine communications. If the heart begin to swell, it is time for God to hold his hand, and turn the cock: for all that is poured on such a soul, runs over into self-applauding; and so becomes as water spilt, in regard of any good it doth the creature, or any glory it brings to God. *ibid.*

Luther well observes, that "proud men require God to act *jure humano;* i. e. according to their conceptions of what is right and just. Haughty flesh cannot vouchsafe the God of heaven so much honour, as to believe any thing to be good and right, which is spoken or acted above what the Codex of Justinian, or the fifth book of Aristotle's Ethics, defineth to be just." Luth. de Serv. Arb. cap. 173.

Dr. Arrowsmith.

PROPOSAL.

"If God," says Mr. Hooker, "should make us an offer thus large; "search all the generations of men, since the fall of our first father Adam: find one man that hath done one action which hath past

from him pure, without any stain or blemish at all; and, for that one man's only action, neither man nor angel shall feel the torments which are prepared for both:" "Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men?"

PROWESS.

It requires more prowess, and greatness of spirit, to obey God faithfully, than to command an army of men; to be a Christian, than to be a captain.

Gurnall.

PROFESSOR.

O loose professor! be not angry if we at least question whether we ought to style thee a Christian. The name of Christ is too holy and sacred, to be written on a rotten post. *ibid.*

None will have such a dreadful parting from Christ in the last day, as they, who by profession, went half way with him, and then left him. *ibid.*

PROMISES.

God is wise to conceal the succours he intends thee in the several changes of thy life, that so he may draw thy heart into an entire dependance on his faithful promise. Therefore, though thou perhaps might not see thy God in the way; thou shalt surely find him in the end. *ibid.*

Judge not of God's love by providences, but by promises. *Wilcox.*

When a believer is in darkness, and endeavours to reason away his unbelief, he will find all his reasonings but lost labour. There is only one thing he can do to purpose; and that is, simply to cast anchor on God's naked promise.

Mr. Madan, Aug. 11. 1769.

Looking to the promises, quickens us in our religious course. It is like the rod of myrtle in the tra-

veller's hand; which (as some tell us) revives his spirits, and makes him walk without weariness. *Anon.*

God's promises shall as surely receive their accomplishment, in due season, as that of Christ's incarnation did, when the fulness of time was come, Gal. iv. 4. And that of bringing the people of Israel out of Egypt, at the end of four hundred and thirty years: which was most exactly performed, on the self-same day, in which that number of years was expired, Exod. xii. 41. *Arrowsmith.*

PROTECTION.

The pillar by which the Israelites were conducted through the wilderness, may be looked upon as an emblem of that safe conduct, which the church in all ages, may expect from Jesus Christ. As in that pillar, there were two different substances, the fire and the cloud, yet but one pillar; so there are two different natures in Christ: his divinity, shining as fire; his humanity, darkening as a cloud; yet but one person. As that pillar departed not from them, by day, or by night, all the while they travelled in the desert; so, whilst the church's pilgrimage lasts in this world, the safe conduct of Christ, by his Spirit and ordinances, shall be continued. But as at their entrance into Canaan, a type of heaven, the pillar is thought to have been removed (because not mentioned in the sequel of the history; and because, when Israel passed over Jordan, we read not of the pillar, but of the ark going before them); so, when the church shall arrive at heaven, her resting-place, the mediatorial guidance of Christ is to cease, and the ordinances, which are here of use, shall disappear. *Arrowsmith.*

PROVIDENCE.

What we term the course of nature, is the incessant administration of providence. *Hervey.*

He that eyes a providence, shall always have a providence to eye.

A saying of the late venerable Mr. Thomas Hall.

God, who feeds the ravens, will not starve his doves. *Charnock on Providence.*

A Christian hath two things to relieve him against all his distrustful fears and cares; adoption, and particular providence. God is his father; and such a father, as is not ignorant of his condition, nor mindless of it. And, therefore, though a believer may have little or nothing in hand, it is enough that his father keepeth the purse for him; whose care extendeth to all things and persons: who hath the hearts of all men in his hand; and who wo keth all things according to his own will. *Manton.*

If God be your father, you can want nothing that is good: but the determination of what is good, must be left to his wisdom; for we are not so fit to judge of it, nor to discern our own good. We should therefore commit all to his fatherly care and wise providence. Indeed, he chooseth rather to profit us, than to please us, in his dispensations: and it is our duty to refer all to his wisdom and faithfulness. *ibid.*

If we trust God for our heavenly inheritance, we may well trust him for our daily maintenance; which he vouchsafeth to the birds of the air, to the beast of the field, and even to his enemies. He that feedeth a kite, will he not feed a child? He that supplies his enemies, will he not take care of his family? You would think that person monstrously cruel, who would feed his dogs, and starve his children. This cannot without blasphemy, be imagined of our gracious and heavenly Father. *ibid.*

The divine providence, which is sufficient to deliver us in our utmost extremity, is equally necessary to our preservation, in the most peaceful situation. *Mr. Newton.*

The providence of God is one strait line, drawn from the point of his decree. A strait line it is, in itself: however crooked it may appear, through a false medium. God will do whatever he pleases: and what pleases him, ought to please us. It is

above nature, it is contrary to nature, to make a full surrender of ourselves to his sovereign and absolute will. Grace alone can enable us to say from the heart, "Thy will be done."

Rev. Mr. Winter, in a letter to me, Dec. 22, 1769.

In a musical instrument, when we observe a number of strings set to harmony, we conclude that some skilful musician had tuned them.

When we see thousands of men in a field, marshalled under their respective colours, all yielding exact obedience; we infer, that there is a general, to whose orders they are subject.

In a watch, when we observe springs and wheels, great and small, each so fitted, as to concur to an orderly motion, we acknowledge the skill of an artificer.

When we come into a printing-house, and see a vast variety of different letters, so regulated and disposed, as to make a book; we are at once convinced, that there is some composer, by whose art they were brought into such a frame.

When we behold a fair building, we conclude it had an architect; and,

When we see a stately ship, completely fitted out, and safely conducted to the port, we know that it had builders and a pilot.

The visible world is such an instrument, army, watch, book, building, and ship, as undeniably proves that God was and is the tuner, general, and artificer, the composer, architect, and pilot of it.

Arrowsmith.

Zachary Ursinus was wont to say, "I had often lain in the streets, had not the providence of God been my hostess, and provided me with a lodging."

ibid.

PROVOCATION.

Saints, when provoked, are too often so like sinners, that it is hard to discern any difference. *Anon.*

PUSILLANIMITY.

A cool and cowardly defence of Christian principles, will always embolden the enemies of the gospel, and discourage its friends. Be resolute for God, or give up his cause. *Mr. Ryland, June 22, 1770.*

It is no wisdom to shuffle with God, by denying his truths, or shifting off our duty, to keep correspondence with men. He is a poor fencer, that lays his soul at open guard to be stabbed and wounded with guilt, while he is lifting up his hands to save a broken head. *Gurnall.*

REASON.

A million of torches cannot show us the sun. It can only be seen by its own light. Nor can all the natural reason in the world discover, either what God is, or what worship he expects, without divine and supernatural revelation from himself. *Arrowsmith.*

Though faith may look upon God, and that with much comfort; yet, for reason to stare too much upon him, is the way to lose her sight. *ibid.*

When reason hath tired and wildered herself in searching after God, the result must be, non est inventus; he is not to be found; at least, not by me. *ibid.*

RECONCILIATION.

The gospel is a doctrine according to godliness; and true holiness is the health, is the happiness of the soul. These duties, issuing from faith, and recommended by the intercession of Christ, are acceptable to the divine majesty. But these are not your Saviour. God hath not reconciled the world to himself, by their own pious practices, but by his Son Jesus Christ.

REFORMATION OF MANNERS.

If ever a [true and lasting] reformation [of manners] is produced; it must, under the influences of the eternal Spirit, be produced by the doctrines of free grace, and justification through the Redeemer's righteousness. Until these doctrines are generally inculcated, the most elegant harangues from the pulpit, or the most correct dissertations from the press, will be no better than a pointless arrow and a broken bow. *Mr. Hervey.*

REFUGE.

A heathen could say, when a bird (scared by a hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou fliest to me for sanctuary." Much less will God either slay, or give up the soul, that takes sanctuary in his name!

REGENERATION.

There are two principles in a man that is born again; a principle of corrupt nature, and a principle of grace: the one is called the old man; and the other the new. The old man continues unregenerate, to the last. No part in him is regenerated. He remains untouched, and is just the same he was, only deprived of his power and dominion. The new man is wholly regenerate. There is no unregenerate part in him. There is no sin in him, nor done by him: "he cannot sin, because he is born of God." "The king's daughter is all glorious within." [See Rom. vii. 17.] *Dr. Gill.*

Regeneration does not come by the will of man, John i. 13. As gracious persons did not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent

would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray, and use the means. God only can do the work. *ibid.*

A child, as soon as born, having all its limbs, is a perfect man, as to parts, though they are not yet at their full growth and size. So the new man, or gracious principle infused in regeneration, is a perfect man at once, as to parts; though, as yet, not arrived to the measure of the stature of the fulness of Christ. *ibid.*

As Christ's resurrection was a declaration of his being the Son of God; so, regeneration is an evidence of interest in the adoption of children. Likewise, as the resurrection of Christ was by the almighty power of God; so, is the regeneration and quickening of a dead sinner. And as Christ's resurrection was the first step to his glorification; so is regeneration, to seeing and entering into the kingdom of God. *ibid.*

Regeneration is an irresistible act of God's grace: no more resistance can be made to it, than there could be, in the first matter, to its creation; or in a dead man, to his resurrection; or in an infant, to its generation. Whatever aversion, contrariety, or opposition there may be to it, in the corrupt nature of man; it is all speedily and easily overcome, by the power of divine grace, when the stony heart is taken away, and a heart of flesh given. *ibid.*

RELIANCE.

Adhering to, and glorying in, the cross of Christ, you shall enter the harbour of eternal rest; not like a shipwrecked mariner, cleaving to some broken plank, and hardly escaping the raging waves: but like some stately vessel, with all her sails expanded, and riding before a prosperous gale. *Mr. Hervey.*

As in a pair of compasses, one foot is fixed in the centre, while the other wanders about in the circum-

ference; so must the soul stay on Christ, while we search after evidences and additional comforts.

Dr. Manton.

(May not the same thought be accommodated to the contrary propensities of the old man and the new?) Thou sayest, perhaps, that thou canst not believe, that thou canst not repent. Go to Christ, with thy impenitency and unbelief, to get faith and repentance from him. Tell Christ, "Lord! I have brought no righteousness, no grace, to be accepted for, or justified by. I am come for thy righteousness; and I must have it." *Wilcox.*

RELIGION.

The word religion is derived *à religando*, signifying to tie or bind: because, by true religion, men's souls are tied and fastened to the Supreme Being.

Arrowsmith.

To maintain, as most unconverted men do, that any person may be saved, in an ordinary course (for I meddle not with extraordinary dispensations, but leave the secrets of God to himself), by any religion whatever, provided he live up to the principles of it; is to turn the whole world into an Eden, and to find a tree of life in every garden, as well as in the paradise of God. *ibid.*

RENUNCIATION.

Had I all the faith of the patriarchs, all the zeal of the prophets, all the good works of the apostles, all the holy sufferings of the martyrs, and all the glowing devotion of the seraphs; I would disclaim the whole, in point of dependance, and count all but dross and dung, when set in competition with the infinitely precious death and infinitely meritorious righteousness of the Lord Jesus Christ.

A saying of Mr. Hervey.

As blind Bartimæus threw away his cloak, when he came to Christ; so must we throw off, i. e. dis-

claim, renounce, and withdraw every degree of confidence from our own righteousness, if we would be justified in the sight of God. *Mr. Parr.*

REPENTANCE.

The difference between true and false repentance, is as great, as that between the running of water in the paths after a violent shower, and the streams which flow from a living fountain. A false repentance has grief of mind, and humiliation, only for great and glaring offences; or until it supposes pardon for them obtained: true repentance is a continued war against sin, a permanent, inward shame for its defilements, until death sounds the retreat. *Venn.*

There is no coming at the fair haven of eternal glory, without sailing through the narrow strait of repentance. *Dyer.*

It is Christ that grants repentance unto life, Acts v. 31. And, if ever you will repent, with a kind repentance, you must either have it from Christ, or go without it. *Crisp.*

Repentance includes self-abhorrence: as a man not only loaths poison, but the very dish or vessel that smells of it, Ezek. xxix. 43. *Brookes.*

REPROACH.

The reproaches of Christ are precious. It is better to be preserved in brine, than rot in honey. *Dyer.*

Reproach is the soil and dung, whereby God makes his heritage fruitful. *Manton.*

REPROBATE.

As the sun freezes and congeals the water, not by infusing coldness into it, but by not imparting heat, and by forbearing to shine upon it; so God hardens the reprobate, not by imparting malice, but by not imparting grace. (from St. Austin).

RESOLUTION.

There are two C's, which I will never sacrifice to any man; my conscience and my constitution.

Dr. Baker, Sarum, July 13, 1770.

I know, that he who sent me to the west and south, sends me also to the north. I will charge my soul to believe and to wait for him. I will follow his providence; and neither go before it, nor stay behind it. *Rutherfoord.*

Good resolutions (as some call them), without grace, are like breath upon steel; which quickly flies off and vanishes away. *Cripplegate Lectures.*

RETALIATION.

The best way to be even with satan and his instruments, for all their spite against us, is by doing as much good as we can, wherever we come. *Gurnall.*

REJOICING.

When the flowers in a man's garden die, yet he can delight in his lands and money. Thus a gracious soul, when the creature fades, can rejoice in the unsearchable, the unalienable, and the inexhaustible riches of Christ. *Anon.*

REMEDY.

There is no part of our dreadful disease and misery as sinners, for which there is not an all-sufficient remedy, in the perfections which Jesus possesses, and the offices he sustains, for the salvation of his church. *Venn.*

REVELATION.

I am no more surprised, that some revealed truths should amaze my understanding, than that the blazing sun should dazzle my eyes. *Hervey.*

REVILERS.

If a man strike his hand upon the point of a spear, he hurts not the spear, but his hand: or, if he spurn at a stone, he hurts not the stone, but his foot. So is it with the despisers of Christ, and the revilers of his gospel. *Parr.*

REVIVAL OF RELIGION.

The revival of evangelical religion in a nation, is often like a summer-shower; which does not fall equally, but waters and refreshes one place, and leaves another dry. *Rev. Mr. Sloss (of Nottingham) in conversation, Dec.* 18, 1769.

RICHES.

If riches have been your idol, hoarded up in your coffers, or lavished out upon yourselves, they will, when the day of reckoning comes, be like the garment of pitch and brimstone, which is put on the criminal condemned to the flames. *Hervey.*

"I cannot be poor," saith Bernard, "so long as God is rich; for all his riches are mine."

Cripplegate Lectures.

RICHES AND POVERTY.

Are you rich? If you die unconverted, you will be damned.—Are you poor? If you are converted, you are truly rich.—A poor man without grace, is twice poor, and completely miserable: a rich man, who is a believer, hath a double portion. *Anon.*

RIGHTEOUS OVERMUCH.

This is properly to be righteous overmuch, when we pretend to correct God's law, and add supplements of our own, to his rule. *Gurnall.*

SABBATH.

Make the Sabbath the market-day for thy soul. Sunday is not a day to feast our bodies, but our souls.

SAINTS IMPERFECT.

Learn to distinguish between pride in a duty, and a proud duty; between hypocrisy, or formality, in a person, and a hypocrite, or a formalist; between wine in a man, and a man in wine. The best of saints have the stirrings of such corruptions in them, and a mixture of them in their services: these foul birds will light upon an Abraham's sacrifice. God beholds them as the weaknesses of thy sickly state here below; and pities thee, O believer, as thou wouldst pity thy lame child. *Gurnall.*

SALVATION.

The grand controversy, between corrupt nature and Almighty God, is not whether any or all of the human race shall be saved: but who shall have the glory of salvation ascribed to him? God, or the creature? The pride of man prompts him to say, "the glory of salvation is due to me; for I save myself." But the great Jehovah justly challenges the glory of salvation to himself, and says, "I will have all the glory thereof; for it is by my sovereign and efficacious grace, that men are saved." *Mr. Sladen.*

Is it possible for us to imagine, that Christ came into the world at random, that he died at sixes and sevens, and that the efficacy of what he did and suffered depends on a peradventure? No: he died for elect persons; and all shall be saved, for whom he died. Was the business of salvation suspended on the will of man, or of the devil, not a single soul would ever get to heaven.

Mr. Madan, in conversation, July 18, 1769.

You may as well think of adding whiteness to snow, or brightness to the sun, as of adding any

thing to the merit of Christ's perfect atonement, consummate righteousness, and finished salvation.

Rev. Mr. Townshend, Nov. 8, 1769.

The souls of the elect were saved upon trust, for four thousand years. The Father gave credit to Christ, and glorified his saints, on the footing of a sacrifice not then offered up, and of a righteousness not then wrought. Christ also, in the days of his flesh, went on credit with his Father, every time he said to a sinner, "Thy sins are forgiven thee," previous to his offering himself on the cross.

Mr. Ryland, July 11.

SATAN.

Against whom doth satan multiply his malicious assaults? Against those, in whom God hath multiplied his graces. Satan is too crafty a pirate, to attack an empty vessel: he seeks to rob those vessels only, which are richly laden. *Bp. Cowper.*

If satan cannot please a sinner with his naked state of profaneness; he will endeavour to put him off with something like grace, with a pharisaical profession, and a pharisaical round of duties; such as shall neither benefit the sinner, nor do satan any hurt. Too many are persuaded to sit down content with this; like children that cry for a knife, or a dagger; and are as well pleased with a bone knife, or a wooden dagger, as with the best of all. *Gurnall.*

Many have yielded to go a mile with satan, who never intended to go with him twain: but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the bottom and end of that to which they are going. *ibid.*

Satan's temptations on Christ, were like the motions of a serpent on a rock (Prov. xxx. 19.); which make no impression, and leave no dent nor trace be-

hind them.—But on us, they are as the motions of a serpent on sand or dust: they make a print, and leave a stain, on the imagination at least, if not on the heart. *ibid.*

There were two remarkable periods in Christ's life, his intrat, and his exit: his entrance into his public ministry, upon his baptism; and his departure out of life, by crucifixion. At both seasons, we find the devil most fiercely encountering him.—The more public thy place, O Christian! and the more eminent thy services for God; the more thou mayest expect, the grand adversary will plot against thee. *ibid.*

When a Christian is about some notable enterprize for God's glory, then will satan lie like a serpent in the way, or as an adder in the path, to bite the horse's heels, that the rider may fall backward. *ibid.*

If thou wouldest be guarded from satan, as a troubler, take heed of him as a seducer. The haft of satan's hatchet (with which he chops at the Christian's comfort) is made of the Christian's wood. First he tempts to sin, and then for it. *ibid.*

When the coat of a saint is cleanest, the devil is most desirous to roll him in the mire. *ibid.*

Beware of yielding to satan's motions. A saint's flesh heals not so easily as others. *ibid.*

Satan is never likely to do more mischief, than when he puts on Samuel's mantle. *ibid.*

There are three kinds of straights, wherein satan aims to entrap the believer: nice questions, obscure scriptures, and dark providences. *ibid.*

Many saints are troubled with blasphemous and atheistical suggestions, so slily conveyed into their bosom, that they begin to fear, such motions could never have risen there, if they were not natives of the heart; whereas indeed, the cup was of satan's own putting into the sack.—The Christian thinks, that these are his sin, as well as his burden: but I

can tell him of a greater sin, than all satan's suggestions put together; and that is, when they make the believer doubt whether he is a child of God, because harrassed by satan. *ibid.*

Satan knows, that an arrow out of God's quiver, wounds the believer deep: and therefore when he accuses, he comes sometimes in God's name. He forges a letter; he, as it were, counterfeits God's hand; and then gives the writing to a poor, disconsolate child of God, threatening him with banishment from his father's house, and loss of his inheritance. The Christian, conscious of his unworthiness, weakness, and many miscarriages, takes it all for gospel; sets himself down for an alien and an outcast; and builds to himself a prison of real distress, on false, imaginary ground. *ibid.*

Endeavour to deal with satan's base suggestions, as you use to serve those vagrants and rogues that come about the country: though you cannot keep them from passing through the town, yet you take care not to let them settle there, but whip them, and send them to their own home. *ibid.*

When you find your sins so represented and aggravated to you, as exceeding either the mercy of God's nature, or the grace of his covenant, or the merit of Christ's blood, or the power of his Spirit; *hic se aperit diabolus*, you may be assured that this comes from hell, and not from heaven: you may know where it was minted. It is one of the devil's lies. *ibid.*

So also, as to the willingness of God to save you. If you think, that the Lord is indeed good and gracious, but not for so great a sinner as you; that he is strong and powerful, but not to save you; know, most assuredly, that this is one of satan's false whispers. Answer them with, "Get thee hence, thy speech betrayeth thee." *ibid.*

Satan is very busy with all good men; especially with ministers: he desired to have Peter in his hands: he buffetted the apostle Paul: he levels his arrows

at those that are the most fruitful, flourishing, and useful: as the archers that shot at Joseph, that fruitful bough by a well, and grieved him; though his bow abode in strength, the arms of his hands being made strong by the mighty God of Jacob. *Dr. Gill.*

The sinner is the devil's miller, always grinding: and the devil is always filling the hopper, that the mill may not stand still.

SANCTIFICATION.

We were abominably filthy in the eye of God. He entered into covenant with his powerful and gracious Spirit, concerning our sanctification: a Spirit, who meets us in all our forms of misery, with all possible ways and modes of mercy. *Mr. Ryland.*

There is an internal dignity in sanctification, which is attended with a satisfaction, fortitude, and greatness of mind, which the wicked know nothing of. *Anon.*

A sanctified heart is better than a silver tongue. *Dyer.*

The greater our satisfaction is, the more advanced we are in holiness, the more we shall feel our need of free justification.

Mr. Hitchin, in conversation, July 18.

This is sound religion; to bottom all only upon the everlasting mountains of God's love and grace in Christ, and to live continually in the sight of Christ's infinite righteousness and merits. They are sanctifying: without them the heart is carnal.

Wilcox.

Labour after sanctification to thy utmost: but make not a Christ of it, to save thee. Christ's infinite satisfaction, not thy sanctification, must be thy justification before God. *ibid.*

SEAT OF GRACE.

The heart of a true Christian is always the seat of grace, though he may not always be actually able

to discern it. A sun-dial is a sun-dial; and the characters are strongly marked upon it; though we cannot see which way it points, but when the sun shines upon it. *Ascribed to Mr. Gwennap.*

SECOND CAUSES.

God hides himself and his providence, behind second causes. *Ascribed to Mr. Rollin.*

SELF.

All temptations, all satan's advantages, and most of our own complainings, are laid in self-righteousness and self-excellency. God pursueth these by setting satan upon thee, as Laban pursued Jacob for his images. These must be torn from thee, how unwilling soever thou art. These hinder Christ from coming in; and, until Christ come in, guilt will not go out. *Wilcox.*

Self is the principle, motive, or end, of every action done by a natural man.

Dr. Gifford, in conversation, July 14, 1769.

If I could but be master of that house-idol, myself, my own, mine; my own wit, will, credit, and ease; how blessed were I! Alas, we have more need to be redeemed from ourselves, than from the devil and the world! *Rutherfoord.*

The honey that you suck from your own righteousness, will turn into gall; and the light which you take from this, to walk by, will darken into black night upon thy soul. *Wilcox.*

Many, who have escaped the rocks of gross sin, have been cast away on the sands of self-righteousness. *Dyer.*

God taught our first parents to make coats, to cover their naked bodies: but it was the devil, that taught their posterity to weave false coverings of their own, to hide the nakedness of their souls.

Gurnall.

When thou believest and comest to Christ, thou must leave thy own righteousness behind thee, and bring nothing with thee but thy sins. You must leave behind all your holiness, duties, humblings, &c. and bring nothing but your wants and miseries: else, Christ is not fit for thee, nor thou for Christ.

Anon.

A disposition to establish our own righteousness [as a ground, cause, or condition of our acceptance with God], is a weed that naturally grows in every man's heart. *Anon.*

Some people, it is to be feared, follow the gospel, as a shark follows a ship;—for a dinner.

Mr. Madan, Dec. 25, 1769.

SENSE OF SIN.

The sense of your own sin, manifested by the law, will excite in you an intense desire to live to God who took pity on your deformity; who loved you when not one single feature of comeliness was about you; and loves you still, though much depravity is remaining in you. *Venn.*

SERVANT OF GOD.

The greatest and truest nobility is to be a servant of the great God. He is nobly descended, who is born from above. *Dyer.*

SERVICE.

In all the duties which God requires of a believer, the strength of Christ is made perfect in the weakness of him that is to do them.—Christ does not call off believers from doing, but takes away the heaviness and task. The service of Christ is a yoke and a burden, to any person who attempts to perform it without Christ, and to carry all by himself: but the yoke and burden are both light and easy, when Christ bears the weight of them.

Crisp.

SHAME.

Many stop short of heaven, because they are ashamed to go thither in a fool's coat: for believers are always fools, in the world's account. *Gurnall.*

SIGHT OF CHRIST.

Our senses have their happiness, as well as our souls: and in heaven, after the resurrection, we shall have a glorified eye, as well as glorified minds. Many, out of curiosity, desired to see Christ, in the days of his flesh: and some choice apostles were admitted to see him, at his transfiguration. But hereafter, it shall be the common privilege of all the faithful. They shall then see him, of whom they have heard so much, and of whose goodness they have tasted, and whose laws they have obeyed, and on whose merits they have depended. *Manton.*

SIN.

If our sins lie heavy at our hearts, God will not lay them to our charge. *Case.*

Nothing can hurt us, but sin; and that shall not hurt us, if we can repent of it. *Dodd.*

The word, sacraments, and prayer, do indeed weaken sin: but only death kills it. *ibid.*

Every sin is an imitation of the devil, and creates a kind of hell in the heart. *Hervey.*

No sin can be little; because there is no little God to sin against. *Brookes.*

No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the sinner must find out a little God. *Bunyan.*

I cannot commit sin, but I must set my foot on the law of my Maker. I cannot gratify my lusts, but I must go over my bleeding Saviour. Therefore, away foul tempter: I hate both thee and thy motions. *Gurnall.*

My friend, Mr. William Mason, lately told me, that, on seeing a tree which had been lately felled,

he observed a number of young shoots, springing up from the root: which reminded him of the body of sin, in a believer, being cut down and destroyed by grace; yet, while the root remains within, corruptions will be continually sprouting, until we get home to glory.

While we are under the law, and have no better help, sin reigns in us: the law cannot bridle it in. But, when we come under grace by Christ, the dominion of sin, which the law cannot restrain, is captivated and subjected by Christ. I will subdue your iniquities, as it is spoken by the prophet Micah. *Crisp.*

If God's people fall at any time into sin, it is not while they are eyeing the perfection of Christ's righteousness, but when they lose sight of it.

Mr. Miller, in conversation with me, June 20, 1769.

When satan charges sin upon the conscience, then for the soul to charge it upon Christ, this is gospel-like. Christ serves for this very end. *Wilcox.*

Those sins shall never make a hell for us, which have been a hell to us. *Dyer.*

Sin has brought many a believer into suffering; and suffering has kept many a believer from sinning. *ibid.*

Though it is impossible, for a true believer, so to sin, as to fall into hell; yet, wilful sin will bring a hell into his heart. *Mr. Madan, June* 21, 1769.

It is not possible that any Antinomian can be a truly converted person: for, a man cannot be truly converted, without having been, first, divinely awakened; and no man can be divinely awakened, without feeling the evil and bitterness of sin. *ibid.*

As a thorn, in the hedge, is a fence; but an offence, in the midst of a garden; so sin, in the memory, may do well, to (humble us and) keep us from relapsing; but is a grievance, in the conscience. Hence, Austin, after he had received assurance of his forgiveness, blessed God, that he could now call his sins to mind, without being affrighted at them.

Arrowsmith.

The old ashes of the sins of my youth, are now fire of sorrow to me. I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was. *Rutherfoord.*

SINNER.

If you have to do with a stupid, hardened, unawakened sinner, set the terrors of the law before him, without mercy: endeavour by corrosives, to eat down the proud flesh of his heart. But, when you meet with a sinner, whose soul is pierced, humbled, and touched to the quick with a pungent sense of sin, set before him the love and tenderness, the blood and righteousness of the compassionate and almighty Jesus. Nothing but the balm of Gilead, and the lenitives of the gospel, belong to such a person. *Madan, in con. July* 18, 1769.

Whom did Christ die for? For sinners. For the greatest sinners. For the chiefest of sinners. A dying Christ for a denying Peter! A crucified Christ for a crucified thief! *Mrs. Sarah Weight.*

SINCERITY.

If a person was to attend the levee of an earthly prince, every court-day; and pay his obeisance, punctually and respectfully; but, at other times, speak and act in opposition to his sovereign: the king would justly deem such an one, a hypocrite and an enemy. Nor will a solemn and stated attendance on the means of grace in the house of God, prove us to be God's children and friends; if we confine our religion to the church-walls, and do not devote our lips and lives to the glory of that Saviour we profess to love. *Rowland Hill, Aug.* 30, 1775.

Sincerity in a man's professing that which is agreeable to the real sentiments of his mind, is certainly a very laudable thing: but it can never take away the guilt of a man's not conforming the sentiments of his mind to the objective, revealed truth. *Dr. Gill.*

Our fear commonly meets us at that door, by which we think to run from it. He that will save his life, shall lose it. As you love your peace, Christians, be plain-hearted with God and man: keep the king's highway; the plain honest way of God's commands and Christ's doctrines. *Gurnall.*

Either take Christ into your lives, or cast him out of your lips. *Dyer.*

SIMILARITY.

As the Holy Ghost is first a sanctifier, and then a comforter; so, on the other hand, satan is first a tempter, and then a troubler: when he has seduced, he falls to accusing.

SIMPLICITY.

It is one thing to be child-like; another to be childish. *A saying of the late Rev. Mr. Thomas Jones.*

SYMPATHY.

As in two strings of an instrument rightly tuned, if one string be touched, the other trembles; so, if one believer suffer, the rest suffer with him.

Mr. Jenkins.

SOCIAL INTERCOURSE.

I am particularly delighted with such social interviews, as serve to enlarge our knowledge, and refine our affections; such as have an apparent tendency to render us more useful in our present stations, and to ripen us for future happiness. This is a feast of reason; a feast of truth; and, I must own, has charms for me, infinitely superior to all the impertinent amusements of modish chat, or the mean gratifications of the bottle.

SOCINIAN.

Let the judgment of charity enjoy its true latitude: but, for my part, I would not for a thousand

worlds, have a Socinian's account to give at the end of this. *Arrowsmith.*

SOUL.

If your bones were broken, or you was brought to death's door by the force of some violent disease, you would seek out for the best advice. If your wives were in hard labour; if the children were come to the birth, and there was not strength to bring forth; you would not spare to ride for the most experienced midwife. O be as prudent and careful for the salvation of your souls, which endure for ever, as you are for the life of your bodies, which is but as a vapour! *Mr. Hervey.*

When nobility stoops to the office of teaching, nothing of less dignity, than the heir of a kingdom, must be the scholar: How then shall we fully conceive the excellency of the soul, which has the Spirit of God for its appointed teacher and continual guide. *Venn.*

Whatever it be, except the soul, that you are careful about, it has still this most degrading circumstance attending it: It has the condition only of an annuity for life: each successive year makes a considerable decrease in its value; and, at death, the whole is at an end for ever. *ibid.*

Sick persons are often sent by physicians, to their native soil, that they may again breathe their original air they drew when born at first. The spirit of man was first breathed into him by the Father of spirits; and heaven is the believer's native place: nor can sick souls be cured, until God is enjoyed, and heaven in him. *Arrowsmith.*

Our souls were at first fashioned after the image of God; and nothing short of him who is styled The brightness of his Father's glory, and the express image of his person, can replenish them. Just as when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it, but the very seal that stamped it. *ibid.*

God would not rest from his works of creation, until man was framed; nor can man rest from his longing desires of indigence, until God is possessed. *ib.*

None can render our souls happy, but God who made them; nor can give satisfaction to them, but Christ who gave satisfaction for them. *ibid.*

As soon may a trunk be filled with wisdom, as a soul with wealth: and as soon might bodily substances be nourished with shadows, as rational spirits be fed with bodies. *ibid.*

Other things may cumber the mind; only the knowledge and love of God in Christ can content it. *ibid.*

The motion of immortal souls is like that of the celestial bodies, purely circular: they rest not, without returning back to the same point from whence they issued; which is the bosom of God himself. *ib.*

SORROW.

Sorrow, and all the extravagant forms of it, are forbidden. Even Seneca, the heathen, may shame us out of such a conduct; who, having some notion of the immortality of the soul, though not of the body's resurrection, expresses himself thus, in a consolatory letter to Lucilius, occasioned by the death of his friend Flaccus: "The thought of deceased friends is sweet and pleasant to me; for I have enjoyed them, as one that was about to lose them; and I have lost them, as one that may have them again." *Dr. Gill.*

Horrible dread is sometimes preparatory to evangelical sorrow, as austere John went before meek Jesus: but yet, the more and greater the terrors are, the less is the genuine sorrow for sin, while they remain. As John went down, when Christ went up; as his increase was John's decrease; so, as truly godly sorrow goes up, there terrors go down. As the wind gathers the clouds, but those clouds seldom melt into a set rain, till the wind falls that gathered

them ; so these terrors raise the clouds of our sins in our consciences, but, when we melt into godly sorrow, the storm begins to be laid. And, indeed, as boisterous winds blow away the rain, so these legal terrors keep off the soul from this gospel sorrow. While the soul is making an outcry, "I am damned, I am damned;" it is so much taken up with the fear of hell, that sin as sin (which is the proper object of godly mourning), is little looked on, or mourned for. A murderer, condemned to die, is so possessed with dread of death and the gallows, that it may be, the slain body dies before him unlamented: but, when his pardon is brought, then he can bestow tears freely on his murdered friend. They shall look on him, whom they have pierced, and mourn. *Gurnall.*

A true Christian, by his godly sorrow, shows himself a conqueror of that sin by which he was overcome; while the hypocrite, by his pride, shows himself a slave to a worse lust, than that he exclaims against. While a Christian commits a sin, he hates it; whereas a hypocrite loves it, while he forbears it. *Anon.*

SPIRIT OF GOD.

A man must have the Spirit of God, before he can have true faith: for, the Spirit does not first find faith in us, and then come himself to us; but he first cometh himself to us, and then worketh faith in us. So that he that believes, must needs have the Spirit: for, unless he had the Spirit, he could not believe. *Bp. Beveridge.*

Where the Spirit of God is, there is the spring of goodness, from whence the streams of goodness must needs flow. So that he, who sayeth a man may believe, and yet not have the Spirit; or that a man may have the Spirit in him, and yet good works not be performed by him; (says what) cannot be: for, in that he (the Holy Ghost) is a spirit, he is an active

principle, always doing: and, in that he is the Spirit of God, he is a holy principle, and therefore must always be doing good. *ibid.*

Observe some beautiful and copious river. How it exhilarates the country, and fructifies the soil, through which it passes. Bestows a thousand conveniences, and gives birth to a thousand delights. So the comforter, dwelling in the heart, gives such charming views of Christ and his unsearchable riches, as gladden the conscience, and make us truly happy. Hence, as from an inexhaustible source, true holiness flows, and every spiritual good. This will raise our desires far above earthly, sensual, transitory things; even as David's thoughts were raised far above the shepherd's scrip, when he sat exalted on the throne of Israel. *Hervey.*

Was it possible for an unregenerate sinner to die, go to hell for a time, and return to the world again, he would continue, after his return, as great a sinner, and as great a lover of sin, as he was before. And why so? Because affliction, death, and hell itself, cannot work a saving change on the soul of man. Nothing can renew us, till God takes our hearts into his own hand, and converts us by the efficacious grace of his invincible Spirit.

Mr. Ryland (of Northampton) in conversation, June 22, 1769.

The Spirit of God can convert men, without the Bible; but the Bible cannot convert, without the Spirit.

Mr. Shirley, in conversation, at Trevecka, this day, August 29, 1776.

Whence must fire descend, to thaw the iciness of the heart, but from heaven? The holy Spirit must breathe upon the soul (as the prophet stretched himself upon the dead child), and then the soul will come to some kindly warmth, and heavenly heat in its affections. He helps us to those sighs and groans, which fill the sails of prayer. *Anon.*

While the opening of the prison to them that are bound, is proclaimed in the gospel; the Spirit of God comes to the prison door, opens it, goes to the prisoner, and, by the power of his grace, makes his chains fall off. *Boston.*

Let men tear and tire themselves night and day, with a multitude of prayers; yet, if a work of the Spirit of God, in teaching the nature and guilt of unbelief, the nature, efficacy, and use of faith in Christ Jesus, go not with it, all will be lost and [come to nothing]. *Dr. Owen.*

The Spirit will not take a believer, and lead him by the hand, and set him into the way (as a friend doth, to lead one a mile out of town), and then leave him alone, to go the rest of the way by himself; no: but the Spirit will be the companion of the soul, to secure it; a conductor to the very harbour and haven itself. *Crisp.*

It is a privilege of this nation, that merchants may have a convoy, a navy royal, it may be, to go out with them; but it will hardly come in with them: therefore there is not absolute security in this convoy. But whoever takes Christ, hath the Spirit to go in and out before him and with him: to go forth, to come back, to go all the way with him; for he hath said, I will never leave thee nor forsake thee. *ib.*

SPIRITUAL LIFE.

Sometimes the breathings and desires of the soul are only expressed by sighs and groans. Yet, these are signs of spiritual life. If a man groans, it is plain he is alive.

SPIRITUAL BLESSINGS.

Abraham might give Ishmael a bottle of milk; but Isaac had the inheritance. *Dyer.*

STABILITY.

Though you get strokes and frowns from your Lord, yet believe his love more than your own

feeling. The world can take nothing from you, that is truly yours: and death itself can do you no hurt. It is not your rock, that ebbs and flows; but your sea. *Rutherfoord.*

SUBMISSION.

In vain ye bow your knees, at the name of Jesus; unless your souls bow [and submit] to his righteousness. *Mr. Jenks.*

SUFFERINGS.

Oh, how sweet are sufferings for Christ! God forgive them that raise an ill report on the sweet cross of Christ. Our weak and dim eyes look only to the black side of the cross: and this occasions our mistakes concerning it. They that can take it cheerfully on their backs, shall find it just such a burden, as wings to a bird, or sails to a ship. *Rutherfoord.*

Christ is strong, even when lying in the dust, in prison, and in banishment. Losses and disgraces are the wheels of Christ's triumphant chariot. In the sufferings of his saints, he intends his own glory, and their good; this is the twofold mark, he aims at: and he does not shoot at random; but always touches the point he purposeth to hit. *ibid.*

Sufferings are comfortable, when they overtake us in the way of duty. *Manton.*

There is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds his patient. The design of the one, is to kill; of the other, to cure. Believers undergo many crosses, but no curses.

Arrowsmith.

SUPPLIES.

Every son and daughter of God shall be provided for. *Anon.*

Whither should we go for water, but to the spring? Whither should we go for strength, but to the fountain of strength? It is not a derogation from Christ, that when all fulness is in him alone, we should forsake the fountain of fulness, to go unto broken cisterns that will hold no water? Mark it well: as often as ever you run to any creature, in any necessity of exigence, either before you go to Christ, or instead of going to Christ; so often you rob Christ of that pre-eminence which God hath given him, and we should pay him. *Crisp.*

SUPPORT.

A child of God may be cast down, but he cannot be cast off.

Dr. Gifford, in preaching, Lon. Dec. 24, 1775.

God's people are never in a more thriving state of soul, than when they are carrying the cross. It is the delight of the holy Spirit, to pull down the pride of self, and to build up the glory of free grace. The lightest feather of affliction that can be laid on the back of our patience, will break us down, if God's Spirit is not by to support us. Christ's righteousness is the only worthiness of a sinner. Go to him every moment, as a poor sinner to a rich Saviour. I hope it will be my prayer, when I come to die (and I am sure it will, if I am then in my senses), God be merciful to me a sinner.

Mr. Romaine, in his Sermon (*on* 2 Thess. i. 11, 12.) *this evening, January* 7, 1776, *at St. Dunstan's.*

TEMPTATIONS.

Temptations should send a saint to his castle, as the sight of a dog frightens the rabbit to her burrough. *Gurnall.*

If you would not fall into sin, do not walk or sit by the door of temptation. Naomi sent her daughter to lie at Boaz's feet; well knowing that if he

endured her there, there would be hope of his taking her to his bed at last. If a Christian permits a sinful object to come too near him, satan is in a fair way of gaining all he wants. *ibid.*

No sooner is the new creature born, no sooner is a sinner converted, than the old dragon throws out a flood of temptation after him. *ibid.*

Well may God suffer thee to lose thy locks, when thou darest wilfully to lay thy head in the lap of temptation. *ibid.*

When a founder has cast his bell, he does not presently fix it up in the steeple; but first tries it with his hammer, and beats it on every side, to see if there be any flaw in it.

Christ doth not, presently after he has converted a man, convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown. *Arrowsmith.*

Temptation is the fire that brings up the scum of the heart. *Boston.*

Put a low value on the world's clay, and put an high value on Christ. Temptations will come; but if you do not make them welcome, they will turn to your advantage. *Rutherfoord.*

TEMPERS.

Saints are not always so meek as they ought: "God shall smite thee, thou whited wall," said the apostle to the high priest. But, as they draw nearer to heaven, their tempers are generally more heavenly: "Lord, lay not this sin to their charge," said dying Stephen. *Mr. S. Wilkes, Dec. 23, 1769.*

TEMPORAL MERCIES.

Bread, and all other outward mercies, a man may receive from an angry God: whereas, pardon of sin never cometh but from favour and special love. *Arrowsmith.*

TEMPORIZING.

He is a bad Christian, who cuts the coat of his profession according to the fashion of the times, or the humour of the company he falls into. *Gurnall.*

TERRORS.

Many persons have been overwhelmed with hurtful terrors, and led to pass sentence on themselves, as though they were concluded in unbelief, and without Christ in the world; at the very time they were seeking his help and grace, and consequently, in the scripture sense of the word, were true and sincere believers. *Anon.*

THOUGHT.

One thought of Jesus Christ, reaching the heart, is more to be valued than all creature-contentments whatsoever, though they should be enjoyed in their fulness for a thousand years, without interruption.
Mr. Thomas Ball, in Clarke's Lives.

TIME.

O, how little is your hand-breadth and span-length of days here! your inch of time is less than when you and I parted. Eternity is coming, posting on with wings: then shall every man's blacks and whites be brought to light. *Rutherfoord.*

TITLE TO HEAVEN.

From justification, arises our title to heaven; from sanctification, arises our meetness for it. A king's son is heir apparent to his father's crown. We will suppose the young prince to be educated with all the advantages, and to be possessor of all the attainments, that are necessary to constitute a complete monarch. His accomplishments, however great, do not entitle him to the kingdom; they only qualify him for it: so the holiness and obedience of

the saints are no part of that right, on which their claim to glory is founded, or for which it is given; but a part of that spiritual education, whereby they are fitted and made meet to inherit the kingdom prepared for them before the foundation of the world. *Madan.*

TRANSPLANTATION.

None are transplanted into the paradise above, but from the nursery of grace below.

TRANSGRESSIONS.

God blotteth out transgressions, aggravated and innumerable, as easily, and as completely, as the wind sweeps away a floating cloud from the face of the sky, Isa. xliv. 22. *Hervey.*

TRIALS.

Suppose, Christian, the furnace be seven times hotter; it is but to make you seven times better.—Fiery trials make golden Christians. *Dyer.*

I never had in all my life, so great an inlet into the word of God, as now [viz. as during his twelve years imprisonment]: insomuch that I have often said, "Were it lawful, I could pray for greater trouble, for the greater comfort's sake." *Bunyan.*

When Abraham's knife was at Isaac's throat, God provided a ram for a burnt-offering. And, in all trouble, the Lord will either provide deliverance for his people, or provide strength for them to bear it.

Dr. Gifford, in con. with me, June 20, 1769.

TRUE GAIN.

We may be losers for God, but we shall never be losers by him. *Cripplegate Lect.*

TRUST.

I never trusted God, but I found him faithful; nor my own heart, but I found it false. *Dyer.*

TRUTH.

Truth is the bond of union among saints.
Mr. David Fernice, in conversation.

Sometimes by the force of truth, the outer door of the understanding is broken up; while the inner door of the will remains fast bolted. *Boston.*

Truth does not depend on the power, wisdom, or faithfulness of men: but remains constantly the same, though Peter deny and Judas betray.
Mr. Hitchin, in conversation, Feb. 6, 1770.

TRUTH AND ERROR.

Christ compares the errors of the Pharisees to leaven. Why so? Because of its secret mixture with the wholesome bread. You do not make your bread all of leaven; for then none would eat it: but you mingle it skilfully, and, by that means, both go down together. Thus our Lord intimates, that the Pharisees mixt their errors with many truths; and therefore directed them to beware, lest, with the truths, they swallowed the errors also.

UNBELIEF.

Unbelief gives a dash to the glory of Christ, but not to our salvation. *Rutherfoord.*

UNCONVERTED.

Whilst thou art unconverted, thy body is but the living coffin of a dead soul. *Anon.*

UNION TO CHRIST.

Union to Christ may be considered either as secret or open. God's elect had a secret union to Christ from all eternity: for they were chosen in him, before the foundation of the world; and were as early blessed in him, with all spiritual blessings; grace was given to them in him, before the world began. On account of this union, they were pre-

served in him, in time, notwithstanding the fall of Adam [for, though they fell from the image of God, they did not fall out of his favour]: they were represented in him and by him, when he was crucified and slain, buried and rose again; whence they are said to be raised up together [with him], and made to sit together, in heavenly places, in Christ Jesus.

Now, this secret union to Christ, becomes open and manifest in conversion. "I knew a man in Christ," says the apostle, "above fourteen years ago:" meaning himself, who was converted so many years before the time of his then writing. In the same sense are we to understand those words of the same apostle, where he says, that "Andronicus and Junia were in Christ before him:" which cannot be said of their election in Christ, and fœderal relation to him; which commenced together. With respect to these things, one person cannot be said to be in Christ before another: but one man may be converted before another, and so appear to be in Christ before the other does; which is what the apostle means. *Dr. Gill.*

UNIVERSAL REDEMPTION.

Dr. Owen's argument against universal redemption.

"I propose to the universalists, this dilemma.

The Father proposed his wrath, due unto, and Christ underwent punishment for, either,

All the sins for all men;

Or, all the sins of some men;

Or, some sins of all men.

If the last, then all men have some sins to answer for: and so no man shall be saved.

If the second (which is the proposition we lay down as truth), then Christ, in their stead, suffered for all the sins of all the elect in the whole world. If the first, why are not all freed from the punishment due unto their sins?" You answer,

"Because of their unbelief."——I ask, is this unbelief a sin, or not? If not, why should they be punished for it? If it be, then Christ suffered the punishment due unto it, or he did not. If he did, why must that hinder them, more than their other sins for which he died? If he did not, then he did not die for all their sins.

Let them [i. e. the Arminians] take which part they please.

From Mr. Sheppard's Abridgement of Dr Owen's "Death of Death in the Death of Christ:"

UNPARDONABLE SIN.

He that fears he has committed the sin against the Holy Ghost, may be certain that he has not committed it. *Dodd.*

UNREGENERATE.

Our hearts by nature, are like the loadstone which refuseth gold and pearls, and only attracts rust and iron. Unregenerate people fly from God as if they were afraid of salvation. *Cripplegate Lectures.*

What wise man would bring fishes out of the water, to feed in his meadows? or send his oxen to feed in the sea? As little are the unregenerate meet for heaven, or heaven meet for them. *Boston.*

An unregenerate man is equally dead to God, whether he be buried in a sink of vice, or under a fair monument of natural virtue.

Count Dohnau, in conversation, this day, at Clifton, August 11, 1775.

An unrenewed person, while you please him, resembles the sea coast at high water: all the filth that lies beneath, is concealed by the incumbent tide. But when that same person is tempted, or provoked, he is like the beach at low water: and the rubbish and stones, and dead dogs and cats, become visible presently.

A Remark of my worthy Friend, the late William Lundl, Esq.

UNSETTLEDNESS.

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion; and as easily persuaded to lay it down: like the new moon, which shines a little, in the first part of the night; but is down, before half the night is over. *Gurnall.*

Seek for an established judgment in the doctrinal truths of God. Some persons are so unsettled, that every wind blows them down, like loose tiles from the house top. Blind zeal is soon put to a shameful retreat; while holy resolution, built on fast principles, lifts up its head, like a rock in the midst of the waves. *ibid.*

VICISSITUDE.

Christ's children must not expect always to lean upon his bosom. He sometimes sets them down on the cold, frosty side of the hill, and makes them walk barefooted, upon thorns. Yet does he keep his eye of love upon them, all the while.—Our pride must have winter weather to rot it. *Rutherfoord.*

VOLUNTEERS.

Other sinners serve the devil for pay; but cursers and swearers are volunteers [who get nothing for their pains]. *Boston.*

WAITING.

Wait for Christ's appearing. He shall come as certainly as the morning; as refreshing as the rain. *Wilcox.*

Wait patiently on God, it is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say, "My father is wiser than I; his own wisdom will tell him, what and when to send to me." Oh, Christian! thy heavenly Father hath gracious reasons, which hold his hands for the present; or else thou hadst heard from him ere now. *Gurnall.*

WATCHFULNESS.

A believer's watchfulness is somewhat like that of a soldier on guard. A centinel posted on the walls, when he discovers an hostile party advancing, does not attempt to make head against them himself; but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures to repel the foe. So the Christian does not attempt to fight temptation in his own strength: his watchfulness lies in observing its approach, and in telling God of it, by prayer.

Mr. Tozer, in conversation, Dec. 1, 1769.

WALKING.

He that would walk aright, must have one eye upward to Jesus Christ; and another inward, to the corruption of his own nature. *Boston.*

WEAKNESS.

It is an advantage, not a discouragement, to be weak in ourselves. When a bucket is empty, it can be the better filled out of the ocean. *Manton.*

WEAK FAITH.

It may be, thou art a poor, trembling soul: thy faith is weak, and thy assaults from satan strong; thy corruptions great, and thy strength little; so that in thy opinion, they rather gain ground on thy grace, than give ground to it: yea, every now and then, thou art apt to dread, that thou shalt one day, be cast as a wreck on the devil's shore. And yet to this day, thy grace lives. [Thou art still longing, panting, desiring, wishing, and groaning for God.] Is it not worth while to turn and see this strange sight? A broken ship, with masts and hull rent and torn, full of leaks, yet towed along by almighty power, through a tempestuous sea (nor tempestuous only, but thick set with armadas of sins,

afflictions, doubts, and temptations), safely into God's harbour! To see a poor rush candle, in the face of the boisterous winds, and liable to the frequent dashes of quenching waves, yet not blown out! In a word, to see a weak stripling in grace held up in God's arms, until all enemies are under his feet! This is the Lord's doing, and it is marvellous in our eyes. *Gurnall.*

It is from the devil, that weak Christians make a rack to themselves, of the attainments of the strong: and to yield to this temptation, is as unreasonable, as for a child to dispute away his relation to his father, because he is not of the same stature with his elder brethren. *Boston.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.

Pike's and Hayward's Cases of Conscience.

God may sometimes communicate less of his assisting strength, that he may show the more of his supporting strength, in upholding weak grace. *Gurnall.*

WEALTH.

Oh, that ever so rich an heiress as the soul of man, should run away with so servile a thing as money is, or give the least consent to a match so far below her birth and breeding! *Arrowsmith.*

Wealth is an accessary good, but no necessary blessing. A Christian may be completely happy without it. *ibid.*

Wealth and worldly possessions are often a hurt and sore pull-back to Christian professors: like some soldiers, who, when they once meet with a rich booty at the sacking of some town, are spoiled for fighting ever after. *Gurnall.*

WEEPING.

Christ suffers his loving and beloved people to weep; because there is nothing better in this life,

than a heart afflicted for the sake of Christ: nor does any thing prepare us more for the visitations and graces of our blessed Saviour, than those tears which flow from our grief at the heavenly bridegroom's absence, and from our ardent desire to possess him. *Mons. Quesnel.*

WICKED MEN.

The wicked dwell more on the faults of God's children, than on their graces: as the flies settle on a sore place; and as vultures fly over the gardens of delight, to pitch on a carrion. *Dr. Manton.*

We should not be with wicked men, as their companions, but physicians. *Anon.*

WISDOM.

Take God into thy counsel. Heaven overlooks hell. *Gurnall.*

Among men, a little science will make a great show: but he only is wise, in God's esteem, who is wise unto salvation. *Arrowsmith.*

WISH.

Seeing the saints must have a devil, to keep them waking; I wish for a troublesome devil, rather than for a secure and sleepy one. *Rutherfoord.*

WORKS IN PART.

What grosser contradiction can you conceive, than to confess yourself guilty, and to implore pardon, while, at the same time, you cherish a hope of being favourably regarded on your own account? For, to implore pardon, implies, that you lie at the feet of mercy, without any plea, but what is entirely drawn from God himself: whereas, to trust in your own obedience, or virtue, as a coadjutor with Christ, certainly implies a very high degree of worth in what proceeds from yourself. *Venn.*

According to this scheme [viz. of acceptance with God on the footing of works in part], you make the glorious Redeemer undertake our ransom only to render our deficient duties meritorious, and our sins inoffensive. You make his sinless life, his meritorious death, and his mediatorial undertakings, serve no other purpose, than that of a mere pedestal, on which human worth may stand exalted, and appear what it is not. According to this scheme, the pardon of rebels against the Most High, and the reception of leprous sinners into the bosom of heaven, are owing to the works of our own hands, and to the virtues of our own character, in conjunction with Christ. Now, what greater affront can be offered to that divine goodness, which interposed to save us when we were lost, than thus to divide the cause of our [justification and salvation] between Christ and ourselves. *ibid.*

WORKS BEFORE GRACE.

We are apt to suppose, that God is such an one as ourselves. If we wish to enjoy the patronage of a great man, we very naturally think, we must say or do something that may acquire his esteem, and recommend us to his notice. Thus would we also treat with God: when, alas! the plain truth is, we can have, and say, and do, nothing that he approves, until he himself gives it of his free grace, and works it in us by his Spirit. *Col. Gallatin, Oct.* 19, 1769.

WORLD.

I could not help being affected with that noble passage in a Christian writer; "If all the enjoyments in the world were to be sold together in one lot, they would not be worth even the labour of a man's opening his mouth, to say, I will not buy them."
Arrowsmith.

Time was, when satan showed our Saviour all the kingdoms of this world, and the glory of them. Oh, Christian! if ever the world appear to thee temptingly glorious, suspect it for one of satan's discoveries. *ibid.*

As for those saints, whose wings are still somewhat clogged with the bird-lime of the world; let them consider, how ill it becomes the offspring of heaven to go licking up the dust of this earth; the woman's seed, to content itself with the food of the serpent. *ibid.*

The creatures, like deceitful streams, frustrate the thirsty traveller's expectation. They delude us, (like the monument of Semiramis) with many a promising motto, as if they would give us peace and ease of heart: but, when we come to look within, instead of contentment, they afford us nothing but conviction of our folly in expecting satisfaction from them, or from any thing short of God. *ibid.*

As Jonah's gourd withered in the morning, when he hoped for most benefit by it against the ensuing heat of the day; so the blessings of this world frequently wither, when we expect to find most freshness in them, and to receive most refreshment from them. *ibid.*

We must not expect more from any thing than God hath put into it. He never intended to put the virtue of soul-satisfying, into any mere creature: but hath reserved to himself, Son, and Spirit, the power of satisfying the souls of men, of contenting and making them happy, as a principal branch of his own divine prerogative. To such as expect it elsewhere, that person or thing they rely upon, may say to them, as Jacob to Rachel, Am I in God's stead. *ibid.*

When the worldly-wise have dived into the bottom of nature's sea, instead of coming up laden with pearls of price, they return with nothing but handfuls of shells and gravel. *ibid.*

The two sons of the first man carried in their names a memorandum of what they and their posterity were to expect. Cain signifies possession: and Abel signifies vanity, or emptiness. All worldly possessions are, at once, empty and vanishing; unsatisfactory while they continue, and liable to a speedy decay. *ibid.*

As, when an army of men come to drink at some mighty river, there is no want, but all go satisfied away; whereas, had they come to a paltry brook, they would not have found water enough to quench the thirst of each: so, created things are narrow brooks, or, rather, broken cisterns; from which immortal souls cannot but return empty, dissatisfied, and disappointed. But Christ hath a river of love and joy and peace, whereof he gives his followers to drink; and, drinking whereof, they are easy, safe, and happy. *ibid.*

See the vanity of the world, and the consumption that is upon all things; and love nothing but Christ. *Wilcox.*

The world will be burnt up, in the day of Christ's appearance. And why should night-dreams, and day-shadows, and water-froth, and May-flowers, run away with your heart in the mean while? When we come to the water side, and set our foot in the boat, and enter on the river of death, we shall wonder at our past folly. *Rutherfoord.*

Earth, earth is what worldly men never think they have enough of, until death 'comes and stops their mouth with a shovelful of earth digged out of their own grave. *Gurnall.*

YOUNG CONVERTS.

Glowings of affection are usually wrought in young converts, who are, ordinarily, made to sing in the day

of their youth, Hos. ii. 14. While the fire-edge is upon the young convert, he looks upon others, reputed to be godly; and not finding in them such a [lively] temper and disposition, as in himself, he is ready to censure them, and to think that there is far less religion in the world than indeed there is. But, when his own cup comes to settle below the brim, and he finds that in himself, which made him question the state of others, he is more humbled, and feels more and more, the necessity of daily recourse to the blood of Christ for pardon, and to the Spirit of Christ for sanctification: and thus grows downwards in humiliation, self-loathing, and self-denial.

Boston.

ZEAL.

Young zeal, and old knowledge, make that Christian both happy and useful, in whom they meet.

Mr. Russell, July 19, 1769.

CHRISTIANITY REVERSED:

OR,

A NEW OFFICE OF INITIATION, FOR ALL YOUTHS OF THE SUPERIOR CLASS.

BEING

A SUMMARY OF LORD CHESTERFIELD'S CREED.

I BELIEVE, that this world is the object of my hopes and morals; and that the little prettinesses of life will answer all the ends of human existence.

I believe, that we are to succeed in all things, by the graces of civility and attention; that there is no sin, but against good manners; and that all religion and virtue consist in outward appearance.

I believe, that all women are children, and all men fools; except a few cunning people, who see through the rest, and make their use of them.

I believe, that hypocrisy, fornication, and adultery, are within the lines of morality: that a woman may be honourable when she has lost her honour, and virtuous when she has lost her virtue.

This, and whatever else is necessary to obtain my own ends, and bring me into repute, I resolve to follow; and to avoid all moral offences: such as scratching my head before company, spitting upon the floor, and omitting to pick up a lady's fan. And in this persuasion I will persevere, without any regard to the resurrection of the body or the life everlasting. Amen.

Quest. Wilt thou be initiated into these principles?

Ans. That is my inclination.

Quest. Wilt thou keep up to the rules of the Chesterfield morality?

Answ. I will, Lord Chesterfield being my admonisher.

Then the Officiator shall say,

Name this child.

Answ. A fine gentleman.

Then he shall say,

"I introduce thee to the world, the flesh and the devil, that thou mayest triumph over all awkwardness, and grow up in all politeness; that thou mayest be acceptable to the ladies, celebrated for refined breeding, able to speak French and read Italian, invested with some public supernumerary character in a foreign court, get into parliament (perhaps into the privy council), and that, when thou art dead, the letters written to thy bastards may be published, in seven editions, for the instruction of all sober families.

"Ye are to take care, that this child, when he is of a proper age, be brought to court, to be confirmed."

A SKETCH OF MODERN FEMALE EDUCATION.

From the present mode of female education, one would really imagine, that the people of England were Turks, and did not believe that their daughters have souls.

A lady of fashion, if she knows not God, usually brings up a daughter in the following style. Little miss, almost as soon as born, is (it may be) so straitened and pinched up in her dress (under pretence of giving her a fine shape), that her health, and perhaps her shape itself, are materially the worse for it, during life.

As succeeding weeks and months roll on, her constitution receives still farther detriment, by the per-

nicious kindness of a too delicate and tender method of treatment. The nursery must always be over heated in order to be well aired. Miss must never be drest, nor undrest, but before a large fire. Nor have her hands and face washed but in warm milk and water, corrected with elder flowers or with a decoction of tansey. Nor on any pretence be carried, except when the sun shines, out of the house.

At four or five years old, she is taught to entertain false ideas of her own importance. Her mamma will not let her be contradicted. If she fall into a passion she must be soothed and humoured; not to say, applauded as a child of spirit. If she invents a falsehood, the dear little creature, instead of being punished as she deserves, is kissed and commended for her wit.

By degrees, she begins to consider herself as formed of more refined materials, and cast in a more elegant mould, than the generality of other people. She is struck with the love of pomp and equipage. Grows haughty and insolent to the servants. Values herself upon dress, and admires the reflection of her own face in the looking-glass.

At six or seven years of age, she looks over her papa and mamma, when they play at cards; and miss has some idea of gaming, before she is thoroughly versed in her A B C.

In due season, the care of her head is committed to a friseur; a Monsieur le Puff, from Paris. Her head-piece is also carefully cultivated by the milliner, and the jeweller; who decorate, with festoons, the pyramid which the friseur has raised. Perhaps the little pullet (shall I call her, or chicken) suddenly erects herself into a gigantic peahen, by tufting the pyramid with plumes half a yard high.

But what is a superb roof, without a well furnished front; swayed by this consideration, she begins to pencil her eye-brows, and to assume an artificial complexion. But let her not enamel. Let

her also abstain from colouring her neck, her breast, and arms, lest she fall a martyr to white lead, and kill herself in a few months, as some ladies of fashion have done before her. That miss may be thoroughly accomplished from head to foot, the aid of a foreign dancing master is called in. A French governess teaches her the language of that country, ere she is well mistress of her own, and perhaps poisons her mind with popery into the bargain. An Italian instructs her on the guitar. And a singing master at least teaches her to squeak, if she cannot sing. She has also to attend her a monster unheard of till now, called a card tutor, that she may know how to cheat with a genteel grace, when she goes into polite company.

By this time, I take for granted, she is a perfect adept in several smaller, but not unnecessary, embellishments, which the late lord Chesterfield would have called female graces. Such as to lisp, to mince some words, and to be utterly unable to pronounce some letters, to be extremely near sighted, to toss the fan with elegance, to manage the snuff-box according to art, to kiss a lap dog with delicacy, to languish with propriety, and be just ready, on some occasions, to faint away judiciously.

And now for routes, balls, operas, public gardens, masquerades, card parties, ridottos, and theatres. In a word, for every dissipation that can exhaust money, stifle reflection, kill time, gratify the lust of the eye, and feed the pride of life.

Amidst all this profusion, if miss does not inherit what is called a great fortune, she may possibly lie upon hands, and die at last without changing her name. But if she be entitled to an opulent estate, it may sell her to some rake of distinction; and they may live together without quarrelling, about three days; and prove faithful to each other, for near a week. I mean she may marry a rake of distinction, if she do not previously steal a flying march to Scot-

land, with her father's butler, or valet de chambre, or the friseur above-mentioned. In which case, the disappointed rake of distinction must hunt for a wife elsewhere.

When the young lady becomes a mother, she gives her children an education similar to what she received from her own mamma. And thus the world goes round! Thus do unconverted people tread the same circle, one after another! This is their foolishness, and their posterity praise their saying, and walk in the same steps, until they drop into hell, one by one. Dismal prelude to their meeting each other at Christ's left hand, in the day of judgment!

I should have observed, in its due place, that miss would have been carried within the walls of the church, a few weeks after she was born, if the clergyman had not been sent for, to christen her at home. She would also have gone to church on her wedding-day, but for one or other of the following circumstances. Supposing she takes a trip to Scotland, going to church on the occasion is out of the question. And, if she marry with her parents' consent, it is ten to one, but that the ceremony is performed in her mamma's drawing-room, by special licence.—I must add, that she would certainly see the inside of a church, once a year (to wit, after every lying-in), if it were not the fashion among people of quality to be chambered, instead of churched, by having the thanksgiving-service read in their own respective apartments. And thus perhaps, miss never enters the house of God, until at her interment, she is carried in, feet foremost.

IMPORTANT REMARKS.

Is it not strange, that many talk of keeping God's commandments, and never remember, that this is the commandment of God, that we should believe in the name of his Son Jesus Christ, and love one another?

How many think of rearing up a building, whose top shall reach heaven itself; and quite forget to lay their foundation upon the rock, Christ Jesus!

What numbers talk of repentance; and never repent of the greatest of all sins, unbelief!

Though it is asserted in scripture, that, by the deeds of the law, no flesh shall be justified; yet how many, professing Christianity, expect to be justified no other way!

Though the intent of the law is, to be as a schoolmaster, to lead us unto Christ; yet many make no other use of it, than to substitute it in the room of Christ.

Though God has given us the righteousness of his Son, to be the garment of salvation; yet, what multitudes think their own righteousness is much safer to wrap themselves in, and trample the true wedding robe under their feet!

Though remission of sins is preached through the alone blood of Jesus; yet, too many believe their sins shall be remitted by some other means, and thus turn a deaf ear to the gospel sound.

Thousands cry peace, peace, to their own souls; who never obtained peace by Jesus Christ: and think no more of peace through his death, than through that of Julius Cæsar. But will such self-assumed peace stand at the bar of God?

Though the scripture saith, That without faith it is impossible to please God; yet, many think they shall please him very well, without troubling their heads about faith at all, unless it be to speak evil of it.

Though Christ is the wisdom and the power of God, and the end of the law for righteousness, to every one that believeth; yet, to many, he is nothing but a stumbling-block, and mere foolishness.

Nevertheless, to you that believe, he is precious.

END OF VOL. IV.